L. 11. 15.

Moſes and Aaron:

Civil and Eccleſiaſtical

RITES,

Vſed by the ancient HEBREVVS; obſerved, and at large opened, for the clearing of many obſcure Texts thorowout the whole SCRIPTURE.

Which Texts are now added to the end of the Book.

Wherein likewiſe is ſhewed what Cuſtoms the HEBREVVS borrowed from Heathen people: And that many Heatheniſh cuſtoms, originally, have been unwarrantable imitations of the HEBREVVS.

The Ninth Edition.

By *Thomas Godwyn*, B. D.

LONDON.
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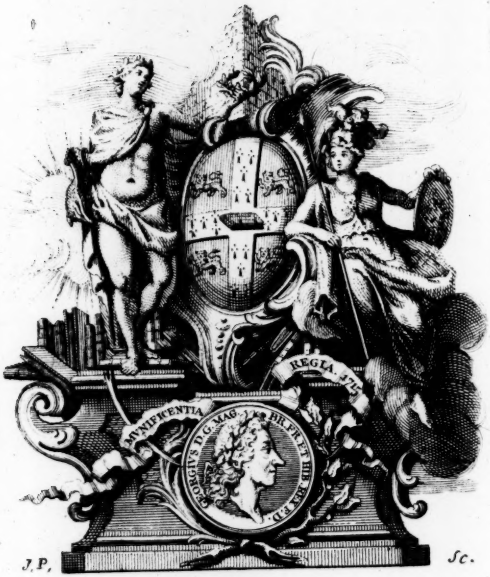

TO THE

RIGHT HONOURABLE

WILLIAM,

Earle of *Pembrook*, Lord Chamberlain of His Majesties Houshold, L. Warden of the Stanneries, Knight of the most Noble Order of the Garter, one of His Majesties most Honourable Privy Council, and Chancellor of the famous University of *Oxford*,

All Grace and Happiness.

Right Honourable,

THat *many have no better acquaintance with Christ and his Apostles, then, because they are such strangers with* Moses *and* Aaron: *Were Customes-antiquated thorowly known, many Difficulties in Scripture would appear Elegancies; and the places which now (through obscurity) dis-*

hearten the Reader, would then become ſwee inꝛitements to an unwearied aſſiduity in peruſing thoſe ſacred Oracles. If my preſent labour ſhall giꝛe ſuch light to ſome obſcure paſſages, that thereby Gods people ſhall be drawn on with the greater delight, to the exerciſing themſelꝛes in Reading of holy Writ, it ſhall not repent me of my tedious traꝛels in theſe Rites and Cuſtomes, of Generations long ſince paſt; which whoſoeꝛer undertaketh, ſhall find the way long and thorny, the path oꝛer-grown and hardly diſcernable; the Guides few to direct, and thoſe ſpeaking in ſtrange Languages; and many apt to diſcourage him, becauſe themſelꝛes are either lazy, and will not, or lame and cannot walk the ſame way. But now (through Gods aſſiſtance) being come to the end of my Journey, the diſcoꝛeries made on the way, ſuch as they are (and ſuch ſome are, as not obſerꝛed before) humbly craꝛe your Lordſhip's protection,

From Kenſington,
Feb. 21. 1624.

Your Honour's in all duty,
and ſervice devoted,

THO. GODWYN.

THE ARGUMENT OF EACH BOOK *and* CHAPTER.

The first Book.

Of Persons.

Chap. 1. *THE form of their Common-wealth till Christ, and when the Scepter departed.*

2. *Publicans, their office, who the chief.*

3. *Proselytes who, how made.*

4. *Kings, Why* Pilate *clad* Christ *in purple*; Herod, *in white.*

5. *High Priests, Priests, Levites, Nethinims.*

6. *Prophets, who the Wise-man, Scribe, and Disputer, mentioned* 1 Cor. 1. 20.

7. *The title of Rabbi, when, how, to whom given.*

8. *Nazarites and Rechabites.*

9. *Assideans; difference between the Righteous and Good man, mentioned* Rom. 5. 7.

10. *Pharisees, whence their name, when they began, what their Dogmata.*

11. *Sadducees, whence their name, when they began, what their Dogmata.*

12. *Essenes, whence their name, when they began, what their Dogmata.*

13. *Gaulonitæ, and Herodians, what they were.*

THE

The ſecond Book.

Of Places.

Chap. 1. *THeir Temple, how forty ſix years a building. VVhy certain Pſalms are entituled* Graduales *Songs of degrees.*

2. *Synagogues, Schools, Houſes of Prayer; why their School preferred above their Temple.*

3. *Gates of Jeruſalem.*

4. *Groves and High-places.*

5. *Cities of Refuge.*

The third Book.

Of Dayes, Times, and Feaſts.

Chap. 1. *THeir dayes, houres, weeks, years.*

2. *Their manner of feaſting, ſalutations, bleſſing, cup of bleſſing.*

3. *Their Sabbaths; a Sabbath-dayes-journey, how much, and whence.*

4. *Their Paſſeover; and feaſt of unleavened bread: How a ſoul cut off from Iſrael.*

5. *Their Pentecoſt, what the ſecond-firſt Sabbath was,* Luk. 6.1.

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7. *Their feaſt of Trumpets, their New-Moons, Tranſlation of feaſts.*

8. *Their feaſt of Expiation: what meant by the* filth *of the world, and the off-ſcouring of all things,* 1 Cor. 4.13.

9. *Their Sabbatical year.*

10. *Their Jubilee, their uſe thereof.*

11. *Their feaſt of Purim, and feaſt of Dedication.*

The fourth Book.

Of their Idolatry.

Chap. 1. *The beginnings of Idolatry.*
2. *Moloch, Adram-Melech, Anam-Melech, Baal, the Tabernacle of Moloch, &c.*
3. *Baal-Peor, Baal-Tſephon, Baal-Zebub, Baal-Berith, Bel and the Dragon.*
4. *Dagon.*
5. *The molten Calf.*
6. *Aſtaroth, Ammonia, Juno, the Queen of Heaven, Diana of the Epheſians.*
7. *Other Idol-gods, mentioned in Scripture.*
8. *Sorts of divine revelation, Urim and Thummim.*
9. *Teraphim, what they were.*
10. *Sorts of Divination forbidden.*

The fifth Book.

Of their Conſiſtories.

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2. *Sorts of Excommunication.*
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8. *Puniſhments not capital.*
9. *Puniſhments borrowed from other Nations: whether S.*Paul *fought with beaſts at* Epheſus.

The sixth Book.

Of Miscellaneous Rites.

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4. *Marriages, and divorces, copies of their dowry bill, and bill of divorce: what meant by power on the Womans head,* 1 Cor. 11. 10.
5. *Burials, manner of embalming, manner of their Sepulchres, what meant by baptization of the dead,* 1 Cor. 15. 9.
6. *Of their Oathes.*
7. *Of their writing, their Masorites, and their work.*
8. *Israels pitching of their tents, or of their camps.*
9. *Their Measures.*
10. *Their Coyns, first of brazen Coyns, silver Coyns, and gold Coyns.*

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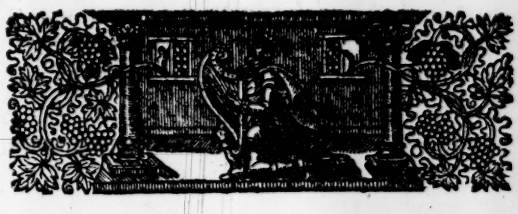

MOSES AND AARON.

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CHAP. I.

Of the form of the Hebrews *Commonwealth until Christ his coming, and when the Scepter departed from them.*

THE form and state of Government hath been subject to change and variation amongst all Nations, but especially amongst the *Jews*, where these changes are observable.

At first, the *Fathers* of their several Families, and their *First-born* after them, exercised all kind of Government, both *Ecclesiastical* and *Civil*, being both *Kings* and *Priests*, in their own houses. They had power over their own Families, to bless, curse, cast out of doors, disinherit, and to punish with death, as is apparent by these examples: of *Noah* towards *Cham*, *Gen.* 9. 25. of *Abraham* towards *Hagar* & *Ismael*, *Gen.* 21. 10. of *Jacob* towards *Simeon* & *Levi*,

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*Gen.*49.3. and of *Judah* towards *Thamar*, *Gen.*38.24.

In *Moses* his days then did this prorogative of primogeniture cease; and as *Aaron* and his posterity was invested with the right, and title of *Priests*; so *Moses*, and after him *Josua*, ruled all the people with a kind of *Monarchical* authority. For *Moses* was among the righteous as *King*, *Deut.*33.5.

After *Josua* succeeded *Judges*; their Officers were of absolute and independent authority, like unto *Kings*, when once they were elected. But there were long vacancies, and chasms commonly between the cessation of the one, and the election of the other: yea for the most part, the people never chose a *Judge*, but in time of great troubles, and imminent dangers; which being over-past, he retired to a private life. After that *Gideon* had delivered the people out of the hand of the *Midianites*, he being offered the *Kingdom*, replyed, I will not reign over you, neither shall my Child reign over you, *Judg.* 8. 23. That of *Samuel*, that he judged *Israel* all the days of his life, 1 *Sam.* 7. 15. was (*a*) extraordinary. In this respect their *Judges* symbolize with the *Roman Dictators*. This state of Regiment continued amongst them by the computation of S. (*b*) *Augustine*, three hundred twenty nine years. In these vacancies or distances of time, between *Judge* and *Judge*, the greater and weightier matters were determined by that great Court of the *Seventy*, called the *Sanedrin*; in which respect the form of Government may be thought *Aristocratical*. *Kings* succeeded the *Judges*, and they continued from *Saul* unto the Captivity of *Babylon*, that is, (*c*) about 520 years.

From the Captivity unto the coming of Christ, (which time is (*d*) thought to have been five hundred

a *Zepper. lib.* 3. *leg. Mos. cap.* 6.

b *Aug. de Civ. Dei. l.* 18 *c.* 22.

c *Zepper. leg. Mosaic. l.* 3. *c.* 6

d *V. de Funcii Chronol.*

dred thirty six years) the state of the *Jews* became very confused. Sometimes they were ruled by *Deputies* and *Vicegerents*, who had not supreme authority in themselves, but as it pleased the *Persian Monarchs* to assigne them; (*e*) they were termed ראשי גלויות *Raschegaliuth*, ἀιχμαλωτάρχαι, *Heads of the Capitivity*. Of this sort was *Zorobabel* and his successors, who are reckoned in the (*f*) *Hebrew* Chronicles to be these, *Mesullam*, *Hananiah*, *Berechiah*, and *Hosadia*. All which are thought to have reigned under the *Persian Monarchy*, and to have been of the Posterity of *David*: as likewise the other succeeding ten chiefe Governours after *Alexander* the Great. In the last of these ten, the government departed from the House of *David*, and was translated to the *Macchabees*, who descended from the Tribe of *Levi*. They were called *Macchabæi*, from *Judas Macchabæus*, (*g*) and he had this name מכבאי *Macchabæus*, from the Capital Letters of this Motto, written in his Ensigne or Banner, יהוה מי נכון כאלים, *Quis sicut tu inter Deos, O Domine?* Where the first letters are, *M*, *C*, *B*, *A*, *I*. Among the *Macchabees*, sovereign authority continued untill *Herod* the *Askalonite* his reign: at what time our Saviour Christ was born, according to *Jacobs* prophecy: The Scepter shall not depart from *Judah*, nor a *Law-giver* from between his feet, untill *Shiloh*, that is, the (*h*) *Messias* come, *Gen.* 49. 10.

e *Maimon. in Iad. l. vit. tract. Sanedr. in, cap* 4. *sect.* 13.

f *Seder Olam. minus.*

g *Cavion. Chron. lib.* 1. *p.* 41.

h *Targum Uzziel*; *eadem pœne verba habet Targum Ieroso.*

For the right understanding of this Prophecy, We must note two things; 1. The time when the Scepter was given to *Judah*; 2. When taken from him. But first we must observe how these two words, *Judah*, and the *Scepter*, are distinguished.

Some take *Judah*,

1. For the (*i*) particular *Tribe of Judah*: but this ſeemeth flat contrary to Scripture; for many of the *Judges* were of other Tribes, and all the *Macchabees* of the Tribe of *Levi*.

2. For the (*k*) *Two* ***Tribes*** which cleaved to *Rehoboam*; becauſe in that diviſion of that People, theſe Two Tribes alone were called *Jews*, and that from *Judah*, and that never before this diviſion.

3. For (*l*) *all the whole body of Iſrael*, conſiſting of Twelve Tribes; all which (in the judgment of theſe men) were afterward by the ſingular providence of God, called *Jews* from *Judah*.

i *Origen. hom.* 17. *in Geneſ. Epiphan. contra Ebionæos, & maxima Hebræorum pars.*

k *Cunæus de rep. Hebr. lib.* 1. *cap.* 5. p. 81.

l *Euſeb. demonſt. lib.* 8. *c.* 1. *Montacut. in Anabeſt. p.* 72. *Caſaub. contra Baron. pag.* 16.

Some take *Scepter*,

1. For (*m*) *legal power*, and ſoveraign authority, reſiding in one man principally.

2. For the (*n*) *form of government*, and face of a Common-wealth, governed and ruled by its own laws, cuſtomes, and rites: ſignifying as well the rule and authority of *inferior Magiſtrates*, yea of *Prieſts* alſo, as of *Kings* and *Princes*.

m *Patres plærique omnes.*

n *Caſaubon. adverſ. Baron. p.* 29 *It p.* 22. *Juſtinus Mart. in Dialog. cum Tryphone. Cunæus lib.* 1. *de rep. Hebr. c.* 9. *p.* 88.

From theſe different acceptions of theſe two words, flow four different interpretations of *Jacobs* Prophecy.

Some

Some are of (*o*) opinion, that the *Scepter* taken in the second acception, began to be given to *Judah*, that is, to the *Two Tribes* cleaving to *Rehoboam*, at the time of that division of the People: and that this *Scepter* was not taken from them untill the destruction of *Jerusalem*; because, that after *Herods* time untill then, their Lawes remained in force; their *Priesthood* continued; and their Common-wealth though it were much defaced, yet not quite overthrown.

o *Cunæus lib. 7. de rep. Hebr. cap. 11. pag. 96.*

Some are of (*p*) opinion, that the *Scepter* taken in the second acception, began to be given to *Judah*, that is, to the *Twelve Tribes*, from the time of *Moses*; and that this *Scepter* was not taken from them untill the Destruction of *Jerusalem*: not in *Herod* because he was a *Jew* (in that he was a *Proselyte*) for a *Jew* is a name, say they, of *Profession*, not of *Country* or *Nation*.

p *Joseph Scalig. ex quo Casaub. adverss. Baron. p. 19 11. p. 39.*

Some are of (*q*) opinion, that the *Scepter* taken in the second acception, began to be given to *Judah*, that is to the *Twelve Tribes*, from the time of *Moses*, and that it was taken from them in *Herods* time: yet so, that in *Herods* time, this was but begun, and inchoate, and at the destruction of *Jerusalem* it was fulfilled and consummate.

q *Montacut. in Analect. p. 74.*

Some are of (*r*) opinion, that the *Scepter* taken in the first acception, began to be given to *Judah*, that is, to the *Twelve Tribes*, from the time of *Moses*, and that it was taken from them fully in *Herods* time. The former opinions make the coming of the *Messias* to be a fore-runner of the departure of the *Scepter*: this, makes the departure of the *Scepter*

r *Augustin. contra Manich. lib. 12. cap. 47. Euseb. demonst. lib. 8. Carion. Chron. pag. 143.*

ter to be a fore-runner or token of the *Messiah* his coming, which I take to be the principal thing aimed at in the prophecy. This opinion, as it is more generally received than the others, so upon juster grounds. Now the *Scepter* was departed and given to a *Proselyte*, never so before: (s) yea now also, the *Lawgiver* was departed from between *Judahs* feet, and now the *Messiah* born.

(s) P. Galatin. lib. 4. cap. 6. p. 203. & Talmud. Ierosol.

CHAP. II.

Of the Publicans.

WEE having seen the most remarkable changes in the Common-wealth of the *Hebrews*; we will note the chief Observations concerning the persons there inhabiting: and first concerning the *Publicans*, who were, in the latter times, an heterogeneous Member of that Common-wealth. After that the *Jews* became Tributary to *Rome*, (which (a) was effected by *Pompey* threescore years before the Birth of our Saviour) certain Officers were appointed by the Senate of *Rome*, unto whom it belonged, as well among the *Jews* as in other Provinces, to collect, and gather up such custome-money, or tribute, as was exacted by the Senate: Those that gathered up these publique payments, were termed *Publicani*, *Publicans*; and by reason of their covetous exactions, they commonly were hated by the People of the Provinces: (b) Every Province had his several *Society*, or company of *Publicans*; Every *Society* his distinct *Governour*: in which respect it is, that *Zachæus* is called by the *Evangelist*,

(a) Josep. Locutus de Pompeio l. 1. de bello Jud. c. 5. pag. 720.

(b) Harum societatum frequens mentio facta est apud Ciceron. in orat. pro Sex. Ros. Mulæna, & in Plancio.

vangelist, ἀρχιτελώνης *princeps Publicanorum*, the *chief receiver of the tribute*, or *chief Publican*, *Luke* 12. 2. And all the provincial Governours in these several societies, had one chief (*c*) *Master* residing at *Rome*, unto whom the other subordinate Governours gave up their accounts. These *Publicans* were hated in all Provinces, because of their exactions; but chiefly in the Commonwealth of the *Jews*, because though it were chiefly maintained by the *Galilæans*, yet it was generally inclined unto by the *Jews*, That tribute ought not to be payed by them: this hatred is confirmed by that *Rabbinical* proverb, (*d*) *Take not a Wife out of that family wherein there is a Publican, for such are all Publicans.* Yea a faithful *Publican* was so rare at *Rome* it self, that one *Sabinus* for his honest managing of that Office, in an honourable remembrance thereof, had certain images erected with this * superscription; Καλῶς τελωνήσαντι, *For the Faithful Publican.* And therefore no marvel, if in the Gospel, *Publicans* and *sinners* go hand in hand.

c Sigon. de Antiq. jure civium Rom. lib. 2. c. 4.

d Is. Casaubon. exercit. 3. 37.

* Suet. in Flav. Vesp. cap 1.

It is now generally received as a truth undoubted, that not onely *Heathen* people, but sometimes *Jews* themselves became *Publicans*. *Tertullian* was of another opinion, (*e*) and thought that all the *Publicans* were *Heathens*; but he hath been in that long since confuted by (*f*) *Jerome*, and reason it self perswadeth the contrary. First, *Matthew* who was a *Publican*, was afterwards an *Apostle*, and therefore unlikely to have been an Heathen. Secondly, *Zachæus* his name was a pure *Hebrew* name having no affinity with *Roman* names. Thirdly, the ground or principal argument on which *Tertullian* built, was meerly (*g*) erroneous.

e Tertull. de pudic. cap. 9.

f Jeronym. epist. ad Damasum.

g Fraudi fuit acutissimo Pœno, Hebraicæ linguæ ignoratio: nusquam enim occurrit in fonte spurius ille textus, quo Tertullianus potissimum nititur, non erit vectigal, pendens ex filiis Israel. Deut. 23.

CHAP. III.

CHAP. III.

Israelites, Proselytes.

THe whole Commonwealth of *Israel* consisted of two sorts of men, *Hebrews*, and *Proselytes*; he that was born an *Hebrew*, either by *Fathers*, or *Mothers* side, was an *Hebrew*; but he that was born so of both, was an *Hebrew of the Hebrews*; such a one was Saint *Paul*, *Phil.* 3. 5. He that was born a *Proselyte* either by *Fathers* or *Mothers* side, was termed *Ben-ger*, the son of an *he-proselyte*; or *Ben-gera*, The son of a *she-proselyte*; but he that was by *Father* and *Mothers* side a *Proselyte*, was termed (*a*) *Bag-bag*, that is, the son of he and she *Proselytes*.

The *Hebrews* were of two sorts; some lived in *Palæstina*, and used the *Hebrew* Text, these were called *Hebrews* or *Jews*; others were dispersed in divers places of *Greece*, they used the *Greek* translation, and thence were termed Ἑλληνισταὶ, (*b*) *Græcists*: S. *Luke* mentioneth both. There arose a murmuring, τῶν Ἑλληνιστῶν, of the *Græcists*, towards the *Hebrews*, *Acts* 6. 1. Where, note the difference between Ἕλληνες, & Ἑλληνισταὶ, the *Græcians*, and the *Græcists*; The *Græcians* are used by Saint *Paul*, to signifie all the *Heathen people*, and stand in opposition with *Hebrews* in the general acception; containing both the *Græcists*, or dispersed *Hebrews*, and also those of *Palæstina*: the *Græcists* were both by birth and religion *Hebrews*, standing in opposition with *Hebrews*; in the strict acception, taken for those of *Palæstina*.

The whole body of *Israel* was divided into twelve Tribes; and publique Records were kept, wherein every

a *Magni quidem nomen Rabbi apud Judæos fuit, quem ex Paganismo ad Judaismum conversum* גבגב *per figla appellarunt, i. filius Proselyti, filius proselytæ. Pirk. Aboth, cap.* 5.

b *De Judæis Græcientib. vide Scal. animadver. Euseb.* 124. 1. *& in Can. Isag.* 278.

every ones Genealogy was registred, to manifest unto what particular Tribe he belonged. These records *Herod* burnt, hoping that in after-ages he might be thought originally an *Israelite*, if those publike Monuments might not be produced against him. (*c*) Thus much *Eusebius* plainly delivereth of him. I am of opinion, that another reason might be admitted, namely, That no distinction either of Tribe or Family, might appear; but, all being confounded, and amongst the rest *Davids*, (unto whose Family by a peculiar right this Scepter belonged) *Herod* and his posterity might be the better secured of the Kingdom.

c *Euseb. Eccles. hist. lib. 2. cap. 6.*

Proselytes were those Heathen-people, who disclaiming *Paganism*, became Converts, and joyned themselves unto the Church of the *Jews*. They were termed *Proselytes* ἀπὸ τοῦ προσεληλυθέναι, from their coming and adjoyning unto the *Jews*. Concerning these *Proselytes*, we will consider these three things. 1. The several kinds of *Proselytes*; 2. The manner of making them; 3. In what account or respect they lived among the *Jews*.

First, the kinds of *Proselytes* were two; גר ברית *Ger berith, Proselytus fœderis, A Proselyte of the Covenant.* He submitted himself unto the Circumcision, and to the whole *Mosaical* Pædagogy. (*d*) The *Rabbies* term such a one גר צדק *Ger tsedek, Proselytum justitiæ, A Proselyte of righteousness.* Secondly, גר שער *Ger sahagne, Proselytus portæ, A Proselyte,* or *stranger within thy gates, Deut.* 14. 21. Of him also we read in the fourth Commandment. He was suffered to dwell amongst them; whence he is also called תושב *Toschah, Incola,* an Inhabitant. He was not circumcised, neither did he conform himself to *Mosaical*

d *Rabb. Solomon, Deut.* 23.

rites, and ordinances, onely he was tyed to the obedience of those Commandments which among the *Hebrew Doctors* go under the name of *Noahs* seven Commandments; (*e*) which they reckon thus: 1. Judgements or punishments for Malefactours. 2. Blessing the name of God; under this is contained the keeping of the Sabbath. 3. Disclaiming Idolatry. 4. Uncovering ones nakedness. 5. Shedding of blood. 6. Robbery. 7. Eating of any member of a beast, taken from it alive. Of this sort, were *Naaman* the *Syrian*, the *Eunuch*, *Cornelius*, and those of whom we read, That there were dwelling at *Jerusalem*, *Jews*, (*f*) *Men that feared God*, of every Nation, under Heaven, *Acts* 2.5.

e *Shcindler in pentaglot. p.* 1530.

f Ἀνδρὲς εὐλαβεῖς.

Secondly, to the making of one to be a *Proselyte of the Covenant* according to the difference of sex, and the difference of times the Rites of Initiation varied. To the making of (*g*) a *Male-proselyte*, at first three things were required. 1. * *Circumcision*. 2. *A kind of purification by water*. 3. *The blood of oblation*. This *oblation* was commonly two Turtles or Pigeons. To the making of a *Woman-proselyte*, were required onely, *purification by water*, and *Oblation* (*h*). Now because the *Jews* have neither Altar, nor Sacrifice, they say that for the *Males*, *Circumcision*, and *purification by water* sufficeth; and for the *Females*, onely *purification by water*. (*i*) In *Davids* time, they say that many thousands of *Proselytes* were joyned unto the *Church* without *Circumsion*, by this *purification*.

g *Moses Kotsen. fol.* 20. *col.* 2. במילת י ובטבילה ובחדצאה דטימשל קדבן

h *Drusius de trib. sect.* 2. *p.* 102

i *Moses Ægyptius in Assurebiah, Perek.* 13 *fol.* 137. *vide Serrarium trihæres. l.* 2. *c.* 1.

Hence we may observe, that a kind of *Initiation by water* was long in use among the *Jews*, though it were not *Sacramental* until Christ his institution: yea therefore it may seem to have been used by them, because they expected it at the coming of the *Messias*,

sias, as appeareth by their coming unto *John*, questioning not so much his *Baptism*, as his *Authority*, by what *authority* he baptized: *Why baptizest thou then, if thou be not that* Christ, *nor* Elias, *neither that Prophet?* *John* 1. 25.

Thirdly, the respect borne by the *Jews* towards *Proselytes*, was charitable; (*k*) they used no upbraiding termes towards them, saying, *Remember thy former deeds*. Notwithstanding it was also provided, (*l*) No *Proselyte* should be eligible into the Court of their *Sanhedrim*; yea in their common commerce, they had an usual proverb; which admonished them of wariness, (*m*) *Vel ad decimam usq; generationem a Proselytis cave*; Beware of Proselytes to the tenth generation.

k *P. Fag. Exod.* 22. 21.

l *Moses Ægypt. l. vit. Iud. tract. Sanhedrin, c.* 2.

m *Casaub. advers. Baron.* 27.

CHAP. IV.

Of their Kings.

WEe shall read of three sorts of *Kings* in the Old Testament. *Melchisedec* was *King* and *Priest*; *David King* and *Prophet*; others simply *Kings*. *Melchisedeck* was *King* and *Priest*; *David King* and *Prophet*. The concurrence of *Princely Soveraignty*, and *Holy Orders*, in the same man, intimates that supreme Authority should alwayes be accompanied with care of Religion: In which respect *Joash*, when he was annointed *King*, received the Testimony, or Book of the Law, 2 *Kings* 11.12. Neither did these two meet only in *Melchisedeck* & *David*, but the same man among the *Heathens* (*a*) was oftentimes *King* and *Priest*. And *Trismegistus* had his name *Ter-maximus*, (*b*) because he was *Philosophus maximus*, *Sacerdos maximus*, & *Rex maximus*. All *Kings* were not annointed, but

a *Rex Anius Rex idem hominum, Phœbiq; Sacerdos. Virg. Æneid. lib* 3.

b *Alex. Nepo. lit. lib.* 2 *cap.* 6.

but onely thoſe in whom ſucceſsion was broken; and there the firſt of the Family was anointed for his Succeſſors, except in caſe of diſſention, where there was required a renewed unction, for the confirmation of his Authority. For this reaſon it was, that *Solomon* was anointed as well as *David*, becauſe of the ſtrife between him and *Adonijah*.

Furthermore, *Saul* and *Jehu* were anointed בפך, *Bepac*, with a *cruſe* of oyle, to ſhew the ſhort continuance of their Kingdomes. *David* and *Solomon* were anointed בקרן, *Bekeren*, with an *horn* of oyle, that is, in a *plentiful meaſure*, to ſhew the long continuance of their Kingdomes.

As Kings were diſtinguiſht from the People by many Enſignes of Honour, by their Crown, their Scepter, their Throne, *&c.* ſo likewiſe were they diſtinguiſhed by their Apparel; that was the reaſon that *Ahab* entring into battel, changed his apparel, 1 *Kings* 22. 30. Though purple and white colours were not appropriated unto Kings, (*c*) yet theſe colours were in chief eſteem, and principally uſed by them (*d*) yea *Purple* above others was affected by the *Emperours* and Nobility of *Rome*; and *white* by the Nobility of the *Jewes*; whence the *Hebrewes* terme their Noblemen, and ſuch as were of beſt rank חורים, *Chorim*, *Albatos*, men *clad in white*; and on the contrary, men of meaner rank, חשוכים, *Chaſchucim*, *Sordidatos* men *clad with a foul garment*. Hence is that of Saint *James*; If there come a man with a Gold Ring and in goodly apparell ἐν ἐσθῆτι λαμπρᾷ, in a *white garment*, and there come alſo a poor man, ἐν ῥυπαρᾷ ἐσθῆτι, in a vile or *foul raiment*, *James* 2. 2. This may be the reaſon, why, when the *Jewes* accuſed Chriſt of treaſon, *Pilate* his Souldiers clad him in *purple*, *Mat.* 27. 28.

c *Valer. Max. l.* 1. *cap.* 6.
d *Alex. ab Alex. lib.* 1. *cap.* 20.

and

and *Herod* the *Tetrarch* of *Galilee* put on him a *white garment*, *Luke* 23. 11. both therein applying themselves to the customes of their own Country, and in derision cloathing him as a *King*.

CHAP. V.

The High-Priest, Priests, Levites, and Nethinims.

THere were three ranks and degrees of Ministers about the Temple; *Priests*, *Levites*, and *Nethinims*; they may be paralleld with *Ministers*, *Deacons*, and *Sub-Deacons*, in the Primitive Church: Over all these, the *High-Priest* was chief.

In *Aaron* and his posterity, was continued the succession of the *Priests*; the *High-Priesthood* was tyed to the line of his first-born; all the rest of his posterity were *Priests*, simply so called, or called *Priests of the second Order*, 2 *Kings* 23. 4.

Except *Aaron*, and those that issued from his loynes, (in whom the *series* of *Priests* was continued) all the rest of *Levi* his posterity were called *Levites*.

Both in the *High-Priest*, and the *second* or *inferiour Priests*, there are two things considerable. First, their *Consecration*; Secondly, their *Office*. In both these, somewhat they *differed*, in somewhat they *agreed*.

In their *Consecration* they differed. First, (*a*) The *High-Priest* was *anointed*: the materialls of this Chrism or oyntment are prescribed, *Exod.* 30. 23. It was poured upon *Aarons* head, *Levit.* 8. 12. It ran down

(*a*) *Hinc Sacerdos summus in fonte legitur Sacerdos unctus*, Levit. 4. 5. *Ionathan habet, Sacerdos magnus vel summus. Diserte Aben Esra, Sacerdos magnus ipse est Sacerdos unctus. Lyranus adhuc clarius; Sacerdos unctus est Sacerdos magnus, quia inferiores Sacerdotes non ungebantur, &c.*

down to his beard, & to the border of his garments, *Pſal.* 133. 2. The *ſecond Prieſts* were onely *ſprinkled* with this Oyle, mixed with the blood of the Sacrifice, *Levit.* 8. 30. In this was typed out the unction of our *Saviour*, who was *annointed* with the oyl of Gladneſs above his Fellows, *Pſal.* 45. 8. He was *annointed* above his Fellows, *Extenſive*, and *Intenſive*. *Extenſive*, for though *Aaron* was *annointed Prieſt*, *Saul* annointed *King*, *Eliſha* annointed *Prophet*, *Melchiſedeck King* and *Prieſt*, *Moſes Prieſt* and *Prophet*, *David King* and *Prophet*; yet none ſave only *Chriſt*, *King*, *Prieſt*, and *Prophet*. *Intenſive*, he was *annointed*, we *ſprinkled*. He was *full* of grace and truth, *John* 1. 14. And from his *fullneſs* we received grace for grace, *verſe* 16. And all Chriſtians, eſpecially Miniſters, are unto *God* the ſweet ſavour of Chriſt, 2 *Cor.* 2. 5.

Secondly, they differed in their Garments, which were a neceſſary adjunct to their *Conſecration*. The *High-Prieſt* wore at the time of his ordinary miniſtration in the *Sanctuary*, eight Garments, *Exodus* 28. Firſt, *Breeches of linnen*, put next upon his fleſh. Secondly, A *Coat of fine linnen*, put over the breeches. Thirdly, A *girdle embroidered of fine linnen, blew, purple, and ſcarlet*, wherewith the coat was girded. Fourthly, A *Robe all of blew*, with ſeventy two bells of Gold, and as many Pomegranats, of blew, purple, and ſcarlet, upon the skirts thereof; this was put over the coat and girdle. Fifthly, An *Ephod of gold and of blew, purple, ſcarlet, and fine linnen curiouſly wrought*; on the ſhoulders thereof were two fair *Beryll* ſtones, engraven with the names of the Twelve Tribes of *Iſrael*. This *Ephod* was put over the Robe, and girded thereto with a curious girdle made of the ſame. Sixthly, A *Breſt-plate wrought of gold, blew, purple, ſcarlet, and fine*

fine linnen, which being a ſpan ſquare, was faſtned by gold chains, and rings, upon the *Ephod*: herein were ſet *twelve* ſeveral ſtones, on which the names of the *twelve Tribes* were engraven: Moreover, in this Breaſt-plate were the *Urim* and the *Thummim* placed. Seventhly, *A Miter of fine linnen, ſixteen cubits long, wrapped about his head.* Eightly, *A plate of purple gold, or holy Crown two-fingers broad*, whereon was engraven *Holineſs to the Lord*: this was tyed with a blew-lace upon the fore-front of the *Miter*.

Theſe eight Garments the *High-prieſt* uſed in his ordinary miniſtration, and they are termed by the *Rabbies*, בגדי זהב, *Bigde Zahab, Veſtimenta aurea, Golden Veſtments*, becauſe of their richneſs in compariſon of other extraordinary Garments, which he wore onely, once a year, when he entred into the *Holy of Holies*, upon the Propitiation day, *Lev.* 15.4. 23. Theſe latter are called בגדי לבן *Bigde Laban, Veſtimenta alba, White garments*; they were in number four. 1. *A linnen breeches.* 2. *A linnen coat.* 3. *A linnen girdle.* 4. *A linnen Mitre, Levit.* 16. 4.

In time of the ſecond *Temple*, (*a*) becauſe the *Chriſm* or holy Oyl could not be found, therefore, as formerly in reſpect of his *union*, the *High-prieſt* was called by the *Talmudiſts*, מתרבה משחה *Mithrabe Miſcha, Auctus unctione, The anointed*: ſo when the Oyl was loſt, in reſpect of his *garments*, he was termed, מתרבה בגדים *Mithrabe begadim, Auctus veſtibus, The clothed.* Thoſe fore-mentioned Garments (*b*) the *High-prieſt* might not wear abroad in the City, unleſs ſome urgent occaſion compelled him, as *Simeon the juſt* did, when he went forth to meet *Alexander* the Great.

a *Cunæus. lib. 2. de rep. Heb. cap. 7. pag. 222.*

b *Moſes Kotſenſis præcept. affir. 173 f. 212. col. 3.*

In his apparel the threefold office of our *Saviour Chriſt*

down to his beard, & to the border of his garments, *Psal.* 133. 2. The *second Priests* were onely *sprinkled* with this Oyle, mixed with the blood of the Sacrifice, *Levit.* 8. 30. In this was typed out the unction of our *Saviour*, who was *annointed* with the oyl of Gladness above his Fellows, *Psal.* 45. 8. He was *annointed* above his Fellows, *Extensive*, and *Intensive*. *Extensive*, for though *Aaron* was *annointed Priest*, *Saul* annointed *King*, *Elisha* annointed *Prophet*, *Melchisedeck King* and *Priest*, *Moses Priest* and *Prophet*, *David King* and *Prophet*; yet none save only *Christ*, *King*, *Priest*, and *Prophet*. *Intensive*, he was *annointed*, we *sprinkled*. He was *full* of grace and truth, *John* 1. 14. And from his *fullness* we received grace for grace, *verse* 16. And all Christians, especially Ministers, are unto *God* the sweet savour of Christ, 2 *Cor.* 2. 5.

Secondly, they differed in their Garments, which were a necessary adjunct to their *Consecration*. The *High-Priest* wore at the time of his ordinary ministration in the *Sanctuary*, eight Garments, *Exodus* 28. First, *Breeches of linnen*, put next upon his flesh. Secondly, A *Coat of fine linnen*, put over the breeches. Thirdly, A *girdle embroidered of fine linnen, blew, purple, and scarlet*, wherewith the coat was girded. Fourthly, A *Robe all of blew*, with seventy two bells of Gold, and as many Pomegranats, of blew, purple, and scarlet, upon the skirts thereof; this was put over the coat and girdle. Fifthly, An *Ephod of gold and of blew, purple, scarlet, and fine linnen curiously wrought*; on the shoulders thereof were two fair *Beryll* stones, engraven with the names of the Twelve Tribes of *Israel*. This *Ephod* was put over the Robe, and girded thereto with a curious girdle made of the same. Sixthly, A *Brest-plate wrought of gold, blew, purple, scarlet, and*

fine

fine linnen, which being a ſpan ſquare, was faſtned by gold chains, and rings, upon the *Ephod*: herein were ſet *twelve* ſeveral ſtones, on which the names of the *twelve Tribes* were engraven: Moreover, in this Breaſt-plate were the *Urim* and the *Thummim* placed. Seventhly, *A Miter of fine linnen, ſixteen cubits long, wrapped about his head.* Eightly, *A plate of purple gold, or holy Crown two-fingers broad*, whereon was engraven *Holineſs to the Lord*: this was tyed with a blew-lace upon the fore-front of the *Miter*.

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In time of the ſecond *Temple*, (*a*) becauſe the *Chriſm* or holy Oyl could not be found, therefore, as formerly in reſpect of his *union*, the *High-prieſt* was called by the *Talmudiſts*, מתרבה משחה *Mithrabe Miſcha*, *Auctus unctione*, *The anointed*: ſo when the Oyl was loſt, in reſpect of his *garments*, he was termed, מתרבה בגדים *Mithrabe begadim*, *Auctus veſtibus*, *The clothed*. Thoſe fore-mentioned Garments (*b*) the *High-prieſt* might not wear abroad in the City, unleſs ſome urgent occaſion compelled him, as *Simeon the juſt* did, when he went forth to meet *Alexander* the Great.

(a) *Cunæus. lib. 2. de rep. Heb. cap. 7. pag. 222.*

(b) *Moſes Kotſenſis præcept. affir. 173 f. 212. col. 3.*

In his apparel the threefold office of our *Saviour Chriſt*

Chriſt was ſhadowed: the *Crown* ſignified his *Kingly* Office; the *Urim* and *Thummim*, and likewiſe his *Bells* and *Pomegranats*, his *Prophetical* Office: by *Urim* and *Thummim*, he anſwered as from an *Oracle*; by the *Bells* was typed the ſound of his Doctrine; by the *Pomegranats*, the ſweet ſavour of an Holy Life; the *Names* of the twelve *Tribes engraven* on the *Ephod*, and the *Breaſt-plate*, ſignified his *Prieſtly* Office, preſenting unto *God* the whole *Church*, for which he maketh interceſſion. He knoweth his own ſheep by *Name*, *John* 10. 3.

The *inferiour Prieſts* had onely four Garments, which they uſed in their miniſtration. 1. *A linnen breeches.* 2. *A linnen coat.* 3. *A linnen girdle.* 4. *A linnen bonnet*, *Exod.* 28.

Thirdly, they differed in their *marriage*. The *High-prieſt* might not marry a *Widow*, nor a *divorced woman*, nor an *Harlot*, but a *Virgin*, *Levit.* 21. 14. From a *Widow* he could not expect the *firſt love*: from a *divorced woman* he could not expect the *firſt*, *or juſt love*: from an *Harlot*, neither *firſt*, *juſt*, nor *onely-love*: all which *Chriſt* (whom the *High-prieſt* did herein repreſent) expecteth from his *Church*. The other *Prieſts* might lawfully marry a *Widow*, *Levit.* 21. 7.

The *High-prieſt*, and the *Inferiour Prieſts*, agreed in their *conſecration* in theſe particulars. It was required firſt, that both ſhould be void of bodily blemiſh, *Levit.* 21. 17. Secondly, that both ſhould be preſented unto the Lord at the door of the *Tabernacle*, *Exod.* 29. 4. Thirdly, that both ſhould be waſhed with water, *Exod.* 29. 4. Fourthly, that both ſhould be conſecrated by offering up certain Sacrifices, *Exod.* 29. Fifthly, that both ſhould have of the blood of the other Ram, put upon the tip of the right ear, the thumb

thumb of the right hand, and the great toe of the right-foot, *Exod.* 29. 20.

In the time of their *Consecration*, certain pieces of the sacrifice were put into the *Priests* hand, *Exod.* 29. 9. The ceremony in the *Christian Church*, used by the *Bishop* unto the *Minister* in time of *Ordination, that the Bishop* giveth the *Bible* into the hands of the *Minister*, doth much resemble this. And both may signifie, that no man taketh this honour unto himself, but he that is called of *God*, as was *Aaron*, *Heb.* 5.4. Hence *Consecration* in the *Hebrew* phrase is termed, *Filling of the hand*. And contrary to this did *Jeroboams Priests*, who soever would, he *Filled his own hand*, 1 *King.* 13.33. that is, *He thrust himself into the Priest-hood.*

In the discharge of their offices, the *High-priest* differed from the other *Priests:* First, because he onely, and that but once a year, entred into the *Holy of Holies*, *Exod.* 16. 34.

Secondly, the *High-priest* might not mourn for the death of his neerest kin, *Levit.* 21. 10, 11. The phrases used there to express mourning are two. First, *uncovering the Head.* Secondly *Renting the clothes:* Of both these somewhat is spoken in the Chapter of *Burial*; but concerning the latter it will not be amiss to note, that the *Talmudists* determine the matter thus; saying, (*e*) That it was lawful for the *High-priest* to tear the skirt, or nether part of his Garment, but from the bosom downward it was unlawful: which if it be true, then it doth not necessarily follow, that *Caiaphas* did contrary to the law in renting his clothes, *Matth.* 26. 65. *The inferiour Priests* might mourn for these six; *Father*, *Mother*, *Son*, *Daughter*, *Brother*, and *Sister, that had no husband*, *Levit.* 21. 2.

(*e*) *Vide Cunæum de rep. Heb. lib. 2. cap. 3.*

In the discharge of their Offices, the *High-priest*, and

other *Prieſts* agreed in theſe Particulars: Firſt, they both burnt incenſe, and offered ſacrifices, 1 *Chron.* 6. 49. Secondly, they both ſounded the Trumpets, the uſe whereof was two-fold; ſometimes to ſound an alarm in the war, ſometimes to aſſemble the people and their Rulers, *Numb.* 10. Thirdly, they both ſlew the ſacrifices, 2 *Chron.* 29. 22. Fourthly, they both inſtructed the people, *Malac.* 2. 7. Fifthly, they both judged of leproſie, *Levit.* 13. 2.

For the more orderly performance of theſe offi-
d *Elias Thisbit.* ces, the *High-prieſt* had his Suffragan, (d) called סגן *Sagan*, who in caſe of the *High-prieſt*'s pollution, performed his office. Of this ſort was *Zephaniah*, *Jer.* 52. 24. And of this ſort *Annas* is thought to have
e *Caſaub. adver. Baron. p* 243. *It. Joſep. Scaliger. in Prol. ad Euſ.* been, when *Caiaphas* was *High-prieſt*. (e) In this ſenſe they interpret *Annas* and *Caiaphas* to have been *High-prieſts* the ſame year, *Luk.* 3. 2. The *High-prieſt* and his *Sagan*, reſembled our *Biſhop* and his *Suffragan*: The *Patriarch* of *Conſtantinople* and his *Primate* termed *Protoſyncellus*, and amongſt the *Romans*, the *Centurion* and his *Optio*: for the *Lieutenants* in war, who in caſe of neceſſity ſupplyed the *Centurions* place, were termed *Optiones*.

That every one of the inferiour *Prieſts*, might equally ſerve in his order, King *David* diſtributed the whole company of them into twenty four ranks or courſes, called ἐφημερίαι, *Turmæ*, *vices*; *Nadab* and *Abihu* being dead, there remained onely two ſons to *Aaron*, namely, *Eleazer* and *Ithamar*; now as the ſucceſſion of *Prieſts* was preſerved in theſe two families, ſo did *David* at this time according to the number of people in each family, make his diviſion. *Eleazers* family he divided into ſixteen ranks, and *Ithamars* into eight: the diviſion was by *Lot*; the firſt

Lot

Lot fell to *Jehoiarib*, the ſecond to *Jedaiah*, the third to *Hairim*, *&c.* 1 *Chron.* 24. Every rank or courſe ſerved weekly in the Temple by turne, and the ranks received their names from thoſe who at that time were the heads of the ſeveral families, and ever after retained the ſame names. The chiefe of every rank was called, *Summus Sacerdos iſtius Claſſis: The chief Prieſt of that rank.* Hence it is, that we read of many *High-Prieſts* aſſembled together, *Mark* 14. 1. Furthermore we are to note, that as the weekly courſe fell out by lot, ſo did they by lot determine each particular *Prieſts* ſervice; namely, who ſhould burne incenſe, who ſlay the beaſts, who lay them on the Altar, who dreſs the Lamps, *&c.* *Zacharias* was of the *courſe of Abia*, *Luke* 1. 5. that is, of the *eighth courſe*, and his lot was to burn incenſe, *Luke* 1. 9.

The office of the *Levites* was, to pitch, to take down, to bear up and down the *Tabernacle*, and the veſſels thereof. *Levi* had three ſons, *Gerſhon*, *Cohath*, and *Merari*: and accordingly the whole company of the *Levites* were diſtinguiſht into 3 orders, *Gerſhonites*, *Cohathites*, and *Merarites*. The *Gerſhonites* charge was to carry the coverings, and hangings of the *Tabernacle*. The chiefe things within the Sanctuary were committed to the *Cohathites*. The wood-work, and the reſt of the inſtruments were committed to the charge of the *Merarites*, *Num.* 3. This was the office of the *Levites*, in *Moſes* his time, whiles they were on their journey, in the Wilderneſs; but afterward when they were ſetled in the promiſed Land, then *David* changed their office, appointing them, ſome to have the charge of the Treaſures of the *Temple*, 1 *Chron.* 26. 20. others to be over-ſeers and *Judges*; others to be Porters, others Singers, 1 *Chron.* 23. 4.

The Singers in time of singing were clad in linnen-Robes, or Surplesses, 2 *Chron.* 5. 12. The Singers were divided into twenty four *orders* or *courses*, 1 *Chron.* 25. 8. And the Porters into as many, 1 *Chron.* 26. that both might supply their turns weekly by lot, as the *Priests* did. In *Moses* time also, their *consecration* began at the *five & twentieth* year of their age: In *Davids* at the *twentieth*, 1 *Chron.* 23, 24. *Ezra* 3. 8. Here we may note the liberty granted unto the Church in changing Ceremonies: the Office of the *Levites* in *Davids* time, was not the same as in *Moses*; and again, *Moses* and *David* agreed not in the time of their *consecration*. Again, in the Christian Church we shall find in *Matthias* his election, the use of *Lots*; not so in *Pauls*, or any other of the *Apostles*: In their meetings, use of an *holy-kiss*; and at the Lords Supper, use of their *Love-feasts*: both now antiquated thorowout Christendom.

Moreover, there are certain *degrees* observable among the *Levites*: First, their *Initiation*, when they were a month old, they were *Initiated* and presented unto *God*, *Numb.* 3. 15. Secondly, their *consecration*, they were *consecrated* by Imposition of hands, when they were five and twenty years old, *Numb.* 8. 24. From thence for five years following, they learned their Office. Those that imposed hands on them are said in the Text, *Numb.* 8. 10. to be the *sons of Israel*. *Ghazkuni* interpreteth that place, the *First-born of Israel*. They were the Representative Church; and in allusion to this, the Church of Christ is called the *Church of the First-born*, *Heb.* 12. 23. At the same time the *Levites* were *waved* by the *Priests*, that is, as the Greek reads it, (*f*) *Separated*, which word is used for the *Ministers of Christ*, (*g*) *Separate me* Barnabas

f Αφορίει ἀαρὼν.

g Αφορίσατε

bas *and* Paul, *Act.* 13. 2. Thirdly, their *Ministration*, to carry up and down the *Tabernacle*, and this was at the thirtieth year of their age, until the fiftieth, *Numb.* 4. 3. Lastly, their *vacation*, or *discharge* from that laborious service of carrying the *Tabernacle*; notwithstanding even then they were to serve in their charge, to encamp round about the Tent, to sing, and to beware that no stranger came into the Temple, (*h*) and likewise to over-see and instruct younger *Levites* in the manner of *Bishops*. Unto these degrees the Apostle seemeth to have respect: They that have ministred well, get themselves a good *degree*, 1 *Tim.* 3. 13. The like kind of (*i*) *degrees* are observable among the *Vestal Virgins*: they remained in their Nunnery thirty *years*. *Ten years* they learned the Mysteries of their Profession; *Ten years* they exercised them; and *Ten years* they taught them others. From this custom of *Imposing hands* on the *Levites* hath flow'd the like custom, used by the *Apostles* in conferring Orders, *Acts* 6. 6. 1 *Tim.* 5. 22.

h *Francisc. Jun. Analyt. Expos. Numb.* 8.

i *Dionys. Halycarnass. lib.* 2.

Observe the difference of these three phrases, Χειροθεσία, the *imposition of hands*. Χειροτονία, the *holding up of hands*, in token of *elevation* or *ordination*, *Act.* 14. 22 And ἔκτασις χειρῶν, *A stretching forth of the hands*. Both the first gestures were used in *Ordination*, or *confering Orders*. The first of all, namely, *imposition of hands*, was borrowed from the *Hebrews*. The second, namely, the *holding up of hands*, was taken from the (*k*) *Athenians*, who had two sorts of Magistrates, Κληρωτοὶ *Magistrates chosen by lots*: and Χειροτονητοὶ, *Magistrates chosen by holding up of hand*. The third gesture of the hands, called ἔκτασις χειρῶν, *A stretching forth of hands*, (*l*) sometimes is termed τῆς χειρὸς νεῦμα, the *beckning with the*

k *Æschines contra Ctesiphont.*

l *Herodian.* p. 45

hand, a geſture uſed in craving ſilence; ſo *Paul* ſtretched forth the hand, and anſwered for himſelf, *Acts* 26. 1.

m *Moſes Kotſen, fol.* 211. *col.* 45

There were (*m*) another ſort of holy perſons termed אנשי מעמד *Anſche Magnamad, Viri ſtationarii*; the Law requiring, that, whoſoever offered either gift or ſacrifice, he ſhould preſent it unto the Lord with his own hands, and *ſtand by* during the time of his oblation. Now, becauſe all *Iſrael* could not *ſtand by*, for the narrowneſs of the place, hence when an offering was made for all the people, certain ſelected Perſons, choſen for that purpoſe, ſupplied the ſtead of all the People. They were divided, as the *Prieſts* and *Levites*, into twenty four *ranks* and *orders*, weekly to miniſter in the *Temple*, but the choice was not reſtrained to the *Tribe of Levi*, but was indifferently made out of the *people*. Every *rank* had one *fore-man*, chief above the reſt, termed (*n*) *Stationum Princeps*, the *Fore-man of the Station*. The *Nethinims* office was to be hewers of wood, and drawers of water for the houſe of God; they were not *Levites*, no nor *Iſraelites*, but *Gibeonites*, whom becauſe of their fraudulent dealing, *Joſhua* made in this manner tributary, *Joſh.* 9. 23. They were afterward called *Nethinims*, *Ezra* 2. 43. from נתן *Nathan*, which ſignifieth to *give*, becauſe they were given to the ſervice of the *Temple*. Their office was vile and baſe, as appeareth by that proverbial ſpeech; From the hewer of the wood, unto the drawer of thy water. *Deut.* 29. 11.

n ראש מעמד

CHAP.

CHAP. VI.

Of the Prophets.

THere are divers names given unto the Expoſitors of the Law; and although the Particular year or time when each name began, be not clearly evidenced by Monuments of *Antiquity*, yet in general we may conceive three diſtinct periods of time; in which the names altered. Firſt, from *Adam* until *Moſes*; Secondly, from *Moſes*, till the peoples return from *Babylon*. Thirdly, from their *return*, until the days of *Chriſt*, and after. In the firſt period, as *Adam* was *Prophet* and *Prieſt* in his family, ſo afterward every *firſt-born* ſupplyed theſe two offices, together with the *princely* office in their ſeveral families. That they ruled their families as *Kings*, and inſtructed them as *Prophets*, is clear to any acquainted with Scripture; the greateſt doubt is, what ſufficient proof there is for their *Prieſthood*. *Adams Prieſthood* is gathered hence, (a) becauſe that *Gen.* 4. 3 & 4. *Abel* and *Cain* are ſaid to have brought their ſacrifices: to have brought them, namely, unto *Adam*, who offered them unto God in their name. The *Prieſthood* of the *firſt-born is* gatherable hence, becauſe the *Levites* were appointed to the ſervice of the Altar, inſtead of the firſt-born, and as their λυτρὸν or price of *redemption*, *Num.* 3. 41. In the ſecond period, though a *private Catechetical expoſition* of the Law belonged to the *Maſters of families*, yet the *publick Miniſterial expoſition* thereof was appropriated to *Prieſts*, and *Prophets*. In the third period, when Prophecy ceaſed, then the office of expounding Scripture was more common, and inſtead of *Prophets* came in a multitude of other Expoſitors; In general we may call them *teachers of Iſrael*, *Joh.* 3. 10. We may diſtin-

a *Bertram Polit. Jud. c.* 2. *p.* 17.

diſtinguiſh them into three ſeveral ſorts. 1. *Wiſemen.* 2. *Scribes.* 3. *Diſputers.* The *Apoſtle* compriſeth them all, 1 *Cor.* 1. 20. Where is the *Wiſe?* Where is the *Scribe?* Where is the *Diſputer?* Unto any of theſe, or whatſoever other *Doctor* eminently gifted above others, the title *Rabbi* was prefixed. Firſt, of their *Prophets.* Secondly, their *Wiſemen.* Thirdly, their *Scribes.* Fourthly, their *Diſputers.* Fifthly, their *Rabbies.*

To *propheſy*, or to be a Prophet, hath divers acceptions in Scripture. Firſt, it is taken for the *books* and writings *of the prophets.* They have *Moſes* and the *Prophets*, *Luk.* 16. 29. Secondly, for the whole Word of *God:* no Prophecy in the Scripture is of any private motion, 2 *Pet.* 1. 20. Thirdly, thoſe unto whom God vouchſafed familiarly to reveal himſelf, they are called *Prophets*: *Abraham* was a *Prophet*, *Gen.* 20. 7. and *Miriam* a *Propheteſs*, *Exod.* 15. 20. Fourthly, ordinary Interpreters of the Word are called *Prophets.* He that receiveth a *Prophet* in the name of *Prophet*, *Mat.* 10. 14. Laſtly, it is taken for thoſe, who are enabled by Divine Revelation, to lay open hidden ſecrets, tranſcending all poſſibility of humane ſearch. Hence it is that *Prophets* in old time were called *Seers*, 1 *Sam.* 9. 9. And their *Prophecy* was termed a *viſion*, *Eſay* 1. 1. becauſe *God* extraordinarily enlightned their minds with the knowledge of theſe ſecrets.

There are three obſervable names applied to *prophecy* in *Scripture.* 1. *Verbum Domini:* 2. *Viſio:* 3. *Onus.* *The Word of the Lord: Viſion: A Burthen.* The firſt importeth the *Lord ſpeaking*, or revealing his ſecrets; the ſecond implyeth the *Prophets attending*, or beholding them; the third being applyed onely to *Judgements*, ſignifieth the *burthenſomneſs* of them on that people againſt whom they came forth.

For

For the propagation of Learning, *Colledges* and *Schools* were in divers places erected for the *Prophets*; their *Schollars* were termed (*b*) *Filii prophetarum*, *children of the Prophets*, 2 *Kin.* 6. 1. unto which phrase there is alluſion, *Matt.* 11. 19. *Wiſdom is juſtified of her children:* by reaſon of this Relation the *Prophet* ſometimes is called a *Father*; *Eliſha* cryed out, My *Father*, my *Father*, 2 *King.* 2. 12. The (*c*) *Targum* expoundeth that place, *Rabbi*, *Rabbi*; as much as to ſay, my *Maſter* my *Maſter*: And in truth the *Rabbies* grew very ambitious of the name *Father*, which was the reaſon of our Saviours ſpeech, *Matth.* 23. 6. *Call no man* Father *upon earth.*

b *Eod. modo ſenſu Græci appellarunt med. ætatis candidatos* ἱερέων παῖδας *E. a. Epiſt. decret. Hilario præfix.*

c *Targum.* 2 *Reg.* 2. 12.

The (*d*) *Scripture* ſometimes joyneth to the name of the *Prophet*, the name of his *Father*, as *Hoſea the ſon of Beeri*, *Hoſ.* 1. 1. And ſuch a one the *Hebrews* confeſs to be both a *Prophet*, and the *ſon of a Prophet.* Sometimes it mentioneth the *Prophets* name, but not the *Fathers*; ſuch a one they conſeſs to be a Prophet, but not the *ſon of a prophet*: Sometimes it mentioneth with the *Prophet*, the name of the *City* where he propheſied, and then it followeth, that he was a *Prophet of that City.* When a Prophet is mentioned without the *name of the City*, then he is thought to be a *prophet of Jeruſalem.*

d *Kimchi in præfat. ad Hoſchai.*

2. *Wiſemen:* This Title though in it ſelf it be general and common to all *Doctors*, and *Teachers* of the Law; yet for many years before our Saviours Incarnation, (*e*) it was either arrogated by the Phariſes, or elſe by the ignorant multitude appropriated unto them, for an opinion of their extraordinary *wiſdom*, in teaching of Traditions, which they preferred beyond the Law. Hence the Phariſes were called (*f*) *Maſters of the Traditions*: And hence was that counſel of *R. Eleezer* to his Schollars, (*g*) that they ſhould forbid their children from the ſtudy of the

e *Gyrionid. lib.* 4. *cap.* 20.

f *Druſ. de trib. ſect.* p. 86.

g *Buxt. ſ. c. Rocmſ. eris Talmud.* p. 155.

Bible, and place them between the knees of their *wiſemen*. (*h*) Likewiſe hence, when any of their *Doctors* did read Lectures, their ſaying was, οἱ σοφοὶ ἡμῶν δευτεροῦσι, *Our wiſemen do teach traditions*. The like ambition we ſhall find among the *Grecians*, all of them ſtriving to be intituled Σοφοὶ, *Wiſemen*: and hence, whenſoever the chief of them had pleaſed the people in the performance of their Orations, or any other publick buſineſs, they were honoured with a *Grand* Σοφῶς, that is, with a loud acclamation of σοφῶς, σοφῶς, *Well done*, or, *wiſely done*; until *Pythagoras*, in diſlike of ſuch ſwelling Titles, ſtiled himſelf *Philoſophus*, *a Lover of wiſdom*; which kind of modeſty was afterward practiſed by the *Hebrew Doctors*; for they in after times, to avoid the ſuſpicition of arrogancy, refuſed the name of חכמים *Chacamim*, *Wiſemen*, (*i*) and ſtiled themſelves, תלמידי חכמים *Diſcipuli ſapientium*, *Learners of wiſdom*.

h *Hieronym. ad Algaſian, queſt.* 10.

i *Elias Thisbit.*

3. *Scribes*: This name was given to two ſorts of men; ſome meerly *Laicks*, others *Clergymen*. The body of the *Laick Scribes*, were thoſe, to whom was committed the inſtruction of young children in their minority, eſpecially to teach them to write; we may Engliſh them Scriveners. This office was appropriated to the Tribe of *Simeon*. In this ſenſe we read not of *Scribes* in the Scripture, although the ground of their firſt inſtitution have been taken thence, namely, from thoſe words which *Jacob* uſed unto *Simeon* and *Levi*; I will divide them in *Jacob*, and ſcatter them in *Iſrael*, *Gen.* 49. 7. So that as *Levi* had no portion, but lived diſperſed among the other Tribes, by the benefit of the Altar: (*k*) In like manner *Simeon* had no portion in the judgement of the *Hebrews*, but lived ſcattered among the other tribes, getting their maintenance by teaching and ſchooling little children: Whether this office of teaching children was appro-

k *Solom. Jarchi. Gen* 49 *Vide Ambroſ. Tom* 4 *cap.* 3 *& Targum Hieroſol.*

priated to them, I leave to the inquiry of others; certain I am, that the *Simeonites* had their own inheritance by lot, *Josh.* 19. 1. And the prophecy concerning their being scattered is thought to have been accomplished in this, that the inheritance of the *Simeonites*, was taken out of the portion of the children of *Judah*, *Josh.* 19. 9. Furthermore it is certain, that if not all Scriveners, yet those publick Notaries who were imployed in drawing Deeds, and writing Contracts (be they of what Tribe they will) they were called by the name of *Scribes*. Unto this there is alluſion, *Psal.* 45. 1. My tongue is as the *pen* of a ſwift *Writer*, or *ready Scribe*. Out of the body of theſe I conceive certain choiſe men to have been elected for publick imployments; ſome to attend the King, as his Secretaries, termed, γραμματεῖς βασιλέος, the Kings Scribes, 2 *Kin.* 12. 10. Such were *Sheia*, 2 *Sam.* 20. 25. And *Shaphan*, 2 *Kin.* 22. 3. Others to attend the publick Courts and Conſiſtories: they much reſembled our *Clerks of Aſſiſes*, theſe were termed, γραμματεῖς λαοῦ the *Scribes of the people*, *Mat.* 2. 4. *It.* 1. *Mac.* 5. 42.

The ſecond ſort of *Scribes* belonged to the *Clergy*; they were Expoſitors of the Law, and thence are they called γραμματεῖς τοῦ νόμου, νομικοὶ & νομοδιδάσκαλοι, *Scribes of the Law*, *Eſra.* 7. 9. *Expounders of the Law*, *Luk.* 7. 30. and *Doctors of the Law*, *Luk.* 5. 17. Their Office was to write, read, and expound the Law of *Moſes* to the people. The name was a name of *Office*, not of *Sect*. Of this ſort was *Eſdras*, *Eſra.* 7. 6 who though he were a *Levite*, yet (*l*) others there were of the Tribe of *Judah*, and, as it is thought, they might indifferently be of any Tribe. The name was of the like eſteem among the *Hebrews*, as the *Magi* were among the *Chaldeans*; the *Quindecemviri* among the *Romans*, for expounding *Sybilla's Oracles*: or the *Canoniſts* in the *Church of Rome*. The word סופרים *Sopherim*, tranſlated *Scribes*,

(*l*) *Druſ. de tribus ſectis, l.* 2. *c.* 12. *ex Chal. paraphraſt.*

signifieth *Numberers*, or *Computers*, and is applyed to the *Masorites*, because they spent their time in reckoning, and numbring, not onely the verses, but the words also, and letters of each Book throughout the *Bible*; which, as it is an argument of their industry, (*m*) so likewise of *Gods* providence, in the preservation of his truth inviolable. As the *Wise men* in their Preaching pressed Traditions; so the *Scribes* clave to the written word, whence they were (*n*) termed *Textmen*, or *Masters of the Text*. And to this purpose it is worth our observing, that whereas both the Scribes and the Pharisees sought to fasten accusations upon our Saviour, *Mat.9.* The Scribes accused him of blasphemy, *v.3.* the Pharisees of eating with Publicans and sinners, *v.11.* The Scribes accusation was a breach of the Law; the Pharisees a breach of Traditions.

m *Augustin. in Psal.* 40.

n *Drusius de trib. sectis l.2. cap.* 13.

3. The *Disputer.* (*o*) He insisted upon *Allegories*, and searched out mystical interpretations of the Text. Hence himself was termed *Darschan*, and his exposition, or Homily, *Midrasch*; and their School, *Beth-Hammidrasch*: They were counted the profoundest Interpreters, whence that of the *Psalmist*, *Psal.*84. 7. *They go from strength to strength*, (*p*) is interpreted, *from their Temple to their Beth-Hammidrasch*, from an inferiour to an higher School. Hereby we see the difference between those three sorts of Predicants mentioned by Saint *Paul*. The *Wise men* were teachers of *Traditions*, the *Scribes* teachers of the *Text* according to the literal interpretation, and the *Disputers* teachers of *Allegories* and *Mysteries*; which fabulous expositions, because they bred questions and disputations ζητήσεις παρέχεσι, 1 *Tim.*4. Hence is it, that such an Expositor is termed συζητητὴς, A *Disputer*. These three sorts of Preachers, which St. *Paul* terme th, the *Wise man*, the *Scribe*, and the *Disputer*, 1 *Cor.*1.20. are by the *Hebrews* named חכם *Chacham*, סופר *Sopher*, דרשן

o *Vide Tisbit. in* דרש

p *Targum Ps.*84. 7.

CHAP. VII.

Of their Title Rabbi.

ABout the time of our Saviour Christ his Nativity, Titles began to be multiplyed; and amongst the rest, these of *Rab*, *Ribi*, *Rabbi*, and *Rabban*, were in especial use: they all are derived from רבב *Rabab*, signifying, *multiplicatus fuit*, and they sound as much as πολυμαθέστατος, that is, a *Master*, or *Doctor*, eminently gifted with variety of Knowledge. Concerning these titles, they write thus, (*a*) that *Rabbi* is a more excellent title than *Rab*, and *Rabban* more excellent then *Rabbi*; and the simple name without any title, as *Haggai*, *Zachary*, *Malachy*, was more excellent than *Rabban*. About this time they used a set form of Discipline in their Schools. The Schollar was termed תלמיד, *Talmid*, a *Disciple*, in respect of his Learning; קטן *Katan*, a *Junior*, in respect of his minority; בחיר *Bachur*, that is, one *chosen*, or *elected* in respect of his *election*, or *cooptation*, into the number of Disciples; After he had proved a good Proficient, and was thought worthy of some degree, then was he by imposition of hands made a *Graduate*, חבר *Chaber*, a *Companion* to a *Rabbi*. This imposition of hands, they termed סמיכה, *vel* סמיכות, *Semicha*, or *Semicuth*, which Ceremony they observed in imitation of *Moses* towards *Joshua*. The Lord said unto *Moses*, Take thou *Joshua* the son of *Nun*, in whom is the Spirit, and *put thine hand upon him*, *Numb.* 27. 18. At which time he that imposed hands on him, used (*b*) this form of words, *I associate thee, and be thou associated*. After this, when he was worthy to teach others, then was he called *Rabbi*; and whereas in his minority, his own

a *Arach. in voce* אכלל

b סלמל החלה איל אדתל סמחל *Id est. Scal'gero interprete, Ego tibi impono manum, & manus tibi imposita esto, Tribaer. c. 5. p. 364. vide etiam Cuneum Rep. Heb.*

name being ſuppreſſed, he was called only by his *Fathers name, the ſon of N.* When he was made *Graduate* by *impoſition of hands*, then was he called by his *own name, N. the ſon of N.* And afterward when he was thought worthy to teach, then was the Title *Rabbi* prefixed, after this manner; *Rabbi N. the ſon of N.* For example, *Maimonides*; at firſt was termed only *Ben Maimon*, the ſon of *Maimon*: after his degree, then was he called by his own name, added to his fathers, *Moſes Ben Maimon, Moſes the ſon of Maimon*: at laſt being licenced to teach, then was he called רמב"ם *Rambam*, which abbreviature conſiſting of Capital Letters, ſignifieth, *Rabbi Moſes Ben Maimon, Rabbi Moſes the ſon of Maimon.* So *Rabbi Levi*, the ſon of *Gerſom*, in his minority was called *The ſon of Gerſom*, afterward *Levi the ſon of Gerſom*; at laſt, רלבג *Ralbag*, *Rabbi Levi the ſon of Gerſom.* This diſtinction of *Schollars, Companions*, and *Rabbies*, appeareth by that ſpeech of an ancient *Rabbi*, ſaying, (*c*) *I learned much of my Rabbies, or Maſters, more of my companions, moſt of all of my Schollars.* That every *Rabbi* had Diſciples, and that his own Diſciples, and other well-wiſhers ſtiled him by the name of *Rabbi*, in the dayes of our Saviour, needeth no proof. *Judas* came to *Chriſt*, and ſaid, *God ſave thee Rabbi, Mat.* 26.49. In like manner *Johns Diſciples* came and ſaluted *John* by the name of *Rabbi, John* 3. 26. and *Chriſt* by the name of *Rabbi, John.* 1.38. But whether there was ſuch a formal impoſition of hands then in uſe, I much doubt. The manner of their meetings, when Diſputations were had in their Synagogues, or other Schools, was (*d*) thus. The chief *Rabbies* ſate in reſerved Chairs; theſe are thoſe chief ſeats in the Synagogues, which the Scribes and Phariſees ſo affected, *Mat.* 23.6. Their *Companions* ſate upon Benches or lower Forms; their Schollars on the ground at the feet of their Teachers. Saint *Paul* was

c *Vide P. Fagium in Scholiis ſuis ad cap.* 4. *Pirke Abot.*

d *Philo Jud. Quod omnis probus, p.* 679.

brought up at the feet of *Gamaliel*, *Act.* 22. 2. And *Mary* sate at *Jesus feet*, and heard his word, *Luk.* 10 39. The positure of their body differed according to their degrees. The (*e*) *Rabbi* is described to be ורשב *Joscheb*, one that *sitteth*: the *Companion*, מוטת, *Muteth*, the word signifieth a kind of leaning upon a bed or bench, ones head lying in the others bosom, in manner of the ancient sitting at table; and it was a deportment of the body, inferiour to that of (*f*) *sitting*: The Schollar was termed מהאבק, *Mithabek*, one that doth lie along in the dust; and this was a token of the Schollars humility, thus humbling and subjecting himself even to the feet of his Master: (*g*) This same custom, it is thought, Saint *Paul* laboured to bring into the Christian Church, 1 *Cor.* 14. Their Schollars were not all of equal capacity, whence (*h*) they said, some had *conditionem spongiæ*, others *clepsydræ*, others *sacci fæcinacei*, and others *cribri*. Some resembled the *Sponge*, and suck'd in all that they heard without judgement; others the *Hour-Glass*, they took in at one ear, and let out at the other; others the *Winesack*, through which Wine is so drained from the dregs, that onely the dregs remain behind: Lastly, others the *Ryingsieve*, which in winnowing lets out the coarser seed, and keepeth in the corn.

e *Scaliger in Trihæres. cap* 5. *Ecc c.* 1, *Beracoth.*

f *Pirke Aboth. cap.* 4.

g *Ambros.* 1 *Cor.* 14.

h *Pirke Aboth. cap.* 5.

CHAP. VIII.

Of their Nazarites and Rechabites.

THere are two sorts of *Votaries* mentioned in the Old *Testament*; *Rechabites*, *Jerem.* 35. and *Nazarites*, *Numb.* 6. I find scarce any thing warrantable concerning these two, more than what the Scripture delivereth in the fore-quoted places: therefore concerning the matter of their Vows, I

refer the Reader to the aforesaid Texts of Scripture; here only we will note the distinction of *Nazarites*. The first are these *Votaries*, termed so from נזר *Nazar*, to ſ parate, because they separated themselves from three things; *First*, from Wine, and all things proceeding from the Vine. *Secondly*, from the Razor, because they suffered no Razor to come upon their head, but let their hair grow all the days of their separation. *Thirdly*, from pollution by the dead: this separation again was twofold, either for a set number of days, or for a mans whole life; that they termed *Nazaræatum dierum*, this, *Nazaræatum ſeculi*: of that sort was *Paul*, and those four with him, *Acts* 21. 24. Of this sort was *Sampſon*, *Judges* 13. and *John Baptiſt*. The just number of days, how long the former of these two separated themselves, is not expreſſed in *Scripture* but the (*a*) *Hebrew Doctors* determine them to be thirty, because it is said, *Num.* 6. 5. *Domino ſanctus,* יהיה *erit*; which word (say they) containing thirty, expresseth the just number of days to be observed in this voluntary separation. The second sort of *Nazarites*, were so termed from נצר *Natſar*, from whence cometh *Natſareth*, or *Nazareth*, the name of a certain Village in *Galilee*, where Christ was conceived and brought up: Hence our Saviour himself was called a *Nazarene*, or *Nazarite*, *Mat.* 2. 23 and those that embraced his Doctrine, *Nazarites*, *Act.* 24. 5. Afterward certain *Hereticks* sprung up, who as the *Samaritanes* joyned *Jewiſh ceremonies* with *Heatheniſh* Rites: so (*b*) they joyned together *Christ* and *Moſes*, the *Law* and the *Goſpel*; *Baptiſm* and *Circumciſion*: of the beginning of these we shall read, *Acts* 15. 2. Then came down certain from *Judæa*, and the brethren, saying, *Except ye be circumciſed after the manner of Moſes, ye cannot be ſaved.* These Hereticks were called *Nazarites*, either of malice by the *Jews*, to

a *Sheindler. in Pentaglot.*

b *Hieronym. Iſai.* 8. *Idem refert Epiphanius.* 1. 1. *Tom.* 2. *hær.* 29.

to bring the greater disgrace upon *Christian* religion; or else because at first they were true, though weak *Nazarites*, that is, *Christians* mis-led by *Peters Judaizing* at *Antioch*, *Gal.*2.11. And hence it is (*c*) that the *Church* at *Antioch*, in detestation of this new-bred heresie, fastned upon them by the name of *Nazarites*, forsook that name, and called themselves *Christians*, *Acts* 11.26. *Symmachus*, that famous Interpreter of the *Old Testament*, was a strong Defender of this heresie, and (*d*) from him in after times they were named *Symmachiani*. The *Jews* had them in as great hatred as the *Samaritanes*; whereupon (*e*) three times every day, at *morning*, *noon-tide*, and *evening*, they closed their Prayers with a solemn execration, *Maledic Domine Nazaræis*. Lastly, another sort of *Nazarites* there were, so termed from נסר *Nazar*, signifying to *abolish*, or *cut off*; (*f*) because they did *abolish* and *cut off* the five books of *Moses*, rejecting them as not *Canonical*.

c *Francisc. Jun. parall lib.* 1.8.

d *August. l.*19. *contra Faustum Manichæum. c.* 4.

e *Epiphan. l.* 1. *Tom.* 2. *hæres.* 29.

f *Epiphan. l.* 1. *Tom.* 1. *hæres.* 18.

CHAP. IX.

Of the Assideans.

IT is much controverted, whether the *Assideans* were *Pharisees* or *Essenes*, or what they were. Were I worthy to deliver my opinion, or, as the *Hebrews* Proverb is, To thrust in my head among the heads of those wise men; I conceive of the *Assideans* thus: Before their captivity in *Babylon*, we shall find the word חסידים *Chasidim*, (translated *Assidæi*, *Assideans*) to signifie the same as, צדיקים *Tsadikim*, *Just*, or *good men*: both were used promiscuously, the one for the other, and both stood in opposition to the רשעים *Reschagnim*, that is, *ungodly* or *wicked men*. At this time the

whole body of the *Jews* were diſtinguiſhed into two ſorts, *Chaſidim*, and *Reſchagnim*, *good* and *bad*.

After their captivity, the *Chaſidim* began to be diſtinguiſhed from the *Tſadikim*. (a) The *Tſadikim* gave themſelves to the ſtudy of the Scripture. The *Chaſidim* ſtudied how to *add unto the Scripture*. (b) Secondly, The *Tſadikim* would conform to whatſoever the Law required. The *Chaſidim* would be *holy above the Law*. Thus to the repairing of the Temple, the maintenance of ſacrifices, the relief of the poor, *&c.* they would voluntarily add over and above, to that which the Law required of them. Whence it is noted, that thoſe were *Chaſidim* who would ſay, *What is mine, is thine; and what is thine, is thy own*: thoſe *Reſchagnim*, which would ſay, *What is thine, is mine; and what is mine, is my own*. And it is probable, that the middle ſort mentioned in the ſame place, who would ſay, *What is mine, is mine; what is thine, is thine own*, were the very *Tſadikim*.

a D. Kimchi. Pſal. 103. 17.

b Pirk. Aboth. c. p. 5.

At this time the body of the *Jews* were diſtinguiſhed into three ſorts, in reſpect of holineſs. Firſt, *Reſchagnim*, ἀσεβεῖς, *Wicked* and *ungodly men*. Secondly, *Tſadikim*, δίκαιοι, *Juſt* and *righteous men*. Thirdly, *Chaſidim*, who are ſometimes tranſlated ὅσιοι, *Holy men*, & that for the moſt part: (c) but ſometimes alſo ἀγαθοὶ, *Goodmen*: Theſe of all others were beſt reputed, and beloved of the people. The Apoſtle ſhewing the great love of Chriſt, dying for us, amplifieth it by alluſion unto this diſtinction of the people: Chriſt died for the *ungodly*. Scarcely for a *righteous man* will one die, yet peradventure for a *good man* ſome would even dare to die, *Rom.* 5. 6, 7. The gradation ſtandeth thus; Some peradventure would die, for one of the *Chaſidim*, a *good man*: ſcarcely any, for one of

c Aſſidæi, de quibus agitur. 1 Machab. 7. 13 vocantur à Joſepho, lib. 12. cap. 16 ἀγαθοὶ καὶ ὅσιοι καὶ θεοῦ.

of *Tsadikim*, a *just*, or *righteous man*; for the *Reschagnim*, or *ungodly*, none would die: Yet Christ dyed for us *ungodly*, being sinners, and his enemies.

Now as long as these Works of supererogation remained arbitrary, and indifferent, not required as necessary, though preferred before the simple obedience to the Law; so long the heat of contention was not great enough to breed Sects and Heresies: But when once the Precepts and Rules of supererogation were digested into *Canons*, and urged with an opinion of necessity; then from the *Chasidim* issued the brood of *Pharisees*; (*d*) and also from them (as it is probably thought) the Heresie of the *Essenes*, both obtruding unwritten Traditions upon the People, as simply necessary, and as a more perfect rule of sanctity than the Scripture. At this time the *Tsadikim* in heat of opposition rejected not onely Traditions, but all Scripture, except only the five books of *Moses*; for which reason they were called *Karaim*. (*e*) Some are of opinion, they rejected only *traditions*, & embraced all the books of Scripture: Which opinion soever we follow; they had their name קראים, *Karaim*, *Textuales*, *Scriptuarii*, i. *Text-men*, or *Scripture-readers*, because they adhered to Scripture alone, withstanding and gain-saying *Traditions* with all their might. And if we follow the latter, then all this while the *Karaim* were farr from Heresie: but in process of time, when from *Sadok*, and *Baithus*, these *Karaim* learned to deny all future rewards for good works, or punishment for evil, or resurrection from the dead; now the *Karaim* became compleat *Sadduces*, and perfect *Hereticks*, taking their denomination from their first Author *Sadock*. The time of each Heresies first beginning, shall be more exactly declared in their several Chapters.

d *Joseph. Scalig. Tithæref.* c. 22.

e *Joseph. Scalig. ibid.*

CHAP. X.

Of the Phariſees.

THere are (*a*) three Opinions concerning the *Etymology* of the name *Phariſee*. The firſt are thoſe which derive it from פרש *Paraſh*, *Expandere*, *Explicare*; either from the enlarging and laying open their Phylacteries, or from their *open performance* of good works in publick view of the People, as being ambitious of mans praiſe. Secondly, from פרש *Paraſch*, *Exponere*, *Explanare*; becauſe they were of chief repute; and counted the profoundeſt *Doctors* for the *expoſition* of the Law, ſo that they were termed (*b*) *Peruſchim*, *quia Poruſchim*; *Phariſees*, becauſe they were *Expounders* of the Law. Thirdly, others derive the name from the ſame Verb, but in the conjugation *Piel*, where it ſignifieth *dividere*, *ſeparare*, to *ſeparate*. (*c*) In this acception, by the *Greeks* they were termed ἀφωρισμένοι; we may *Engliſh* them *Separatiſts*. Their *ſeparation* is conſiderable, partly in the particulars *unto which*, partly in thoſe *from which* they *ſeparated*.

a *Quartam etymologiam (cujus fundus & autor fuiſſe putatur Hieronymus, Præfatus in Amos) refellit Scriptura Hebraica; ſi enim Phariſæus diceretur a verbo* פרש *Dividere, ſcriberentur Phariſæi* פרושים *non* פרושים

b *Gerſonides. c.* 22.

c *Suidas*

First, They *ſeparated themſelves to the ſtudy of the Law*, in which reſpect they might be called, ἀφωρισμένοι εἰς τὸν νόμον, *Separated unto the Law*. In alluſion unto this, the *Apoſtle* is (*d*) thought to have ſtiled himſelf, *Rom.* I. II. ἀφωρισμένον εἰς εὐαγγέλιον *Separated unto the Goſpel*: when he was called from being a *Phariſee*, to be a *Preacher of the Goſpel*; and now not *ſeparated unto the Law*, but to the *Goſpel*.

d *Druſius, de ſcrib. ſectis, l.* 2. *c.* 2.

Secondly, They *ſeparated* themſelves, or at leaſt pretended a (*e*) *ſeparation to an extraordinary ſanctity of life*

e *Suidas.*

above

above other men. God, I thank thee, that I am *not as other men are*, Extortioners, Unjust, Adulterers, *&c. Luke* 18. 11.

The particulars, *from which they separated themselves*, were these.

First, *From commerce with other people*, as afterward will appear in their Traditions; whence they called the common people, by reason of their ignorance, עמהארץ *populum terræ*, the *people of the earth.* In the Gospel of Saint *John* 7. 49. they are called ὄχλος. *This people* who knoweth not the Law are cursed.

Secondly, *From the* (f) *apparel and habit of other men*: for they used particular kindes of Habits, whereby they would be distinguished from the vulgar. Hence proceeded that common speech, *Vestes populi terræ conculcatio sunt Pharisæorum.*

f R. David. Samphon. 1. 8.

Thirdly, *From the* (g) *customs and manners of the world.* This heresie of the *Pharisees* seemeth to have had its first beginning in *Antigonus Sochæus.* He being a *Pharisee*, succeeded *Simon the Just*; who was Coetanean with *Alexander* the Great: he lived three hundred years before the birth of Christ.

g Thisbites.

The *Pharisees* were (h) not tied to any particular Tribe or Family, but indifferently they might be of any. S. *Paul* was a *Benjamite*; (i) *Hyrcanus* was a *Levite.* Each Sect had its *Dogmata*, his proper *Aphorisms*, *Constitutions*, or *Canons*: so the *Pharisees* had theirs. My purpose is, both concerning these and the other Sects, to note onely those *Canons*, or *Aphorisms*, wherein chiefly they were heretical, and one differing from the other.

h *Chrys. Mat.* 15.

i *Flavius Jos. lib.* 13. *c.* 18.

First, The *Pharisees* (k) ascribed *some things* to *Fate*, or *Destiny*, and *some things* to Mans *Free-will.*

k *Joseph. l.* 13. *c.* 9.

Secondly, They confessed that there were *Angels*, and *Spirits*, *Acts* 23. 8.

Thirdly, Concerning the resurrection of the dead, they acknowledged it, and (*l*) taught that the souls of evil men deceased, presently departed into ever-lasting punishment; but the souls, they say, of good men, passed by a kinde of Pythagorean μετεμψύχωσις into other good mens bodies. Hence it is (*m*) thought that the different opinions concerning our Saviour did arise; Some saying that he was *John Baptist*; others, *Elias*; others, *Jeremias*, *Matth.* 16. 14. As if Christ his body had been animated by the soul either of *John*, *Elias*, or *Jeremias*.

l *Joseph. de bello Judaic. lib. 2 cap. 12.*

m *Serar. Trihæres. l. 2. c. 3. F. Dens. in præter.*

Fourthly, They did stiffly maintain the Traditions of their *Elders*. For the better understanding what their *Traditions* were, we must know that the *Jewes* say the Law was (*n*) *twofold*, one committed to writing, which they called תורה שבכתב *Thorah schebichtah*, *The written Law*; the other delivered by tradition, termed by them, תורה נעל פת *Thorah begnal pe*. They say both were delivered by *God* unto *Moses* upon Mount *Sinai*, the latter as an exposition of the former, which *Moses* afterward delivered by mouth to *Joshua*, *Joshua to the Elders*, *the Elders to the Prophets*, *the Prophets to those of the great Synagogue*, from whom successively it descended to after-ages. These Traditions were one of the chief Controversies between the *Pharisees* and the *Sadduces*. (*o*) The *Pharisees* said, *Let us maintain the Law which our fore-fathers have delivered into our hands, expounded by the mouth of the wise men, who expounded it by tradition.* And lo, the *Sadduces* said, *Let us not believe or hearken to any tradition or exposition, but unto the Law of* Moses *alone*. The Traditions which they chiefly urged, were these;

n *Moses Kot. sens. in præf. lib. præcept.*

o *Gorionides, c. 29.*

1. *They would not eat untill they washed their hands*, Why do thy Disciples transgress the Tradition of the

the *Elders* ? for they wash not their hands when they eat bread, *Mat.*15.2. This washing is said to have bin done πυγμῇ, *Mar.*7.3. that is, *often*, as some translate the word, taking πυγμῇ in this place, to signifie the same as πυχνα in *Homer*, *frequenter*. Others translate the word *accurate*, *diligenter*, intimating the great care and diligence they used in washing: with this the (*p*) *Syriack* Text agreeth. (*q*) Others think that there is, in the phrase, allusion unto that rite or manner of washing in use among the *Jews*, termed by them נטילה ודים *Netilah iadaim*, the *lifting up of their hands*. The *Greek* word πυγμὴ, is thought to express this rite, because in this kind of washing *They used to joyn the tops of the fingers of each hand together with the thumb*, so that each hand did after a sort resemble τὴν πυγμὴν, i. a *fist*. This Ceremony was thus performed: First, they washed their hands clean. Secondly, they composed them into the fore-mentioned form. Thirdly, they lifted them up, so that the water ran down to the very elbows. Lastly, they let down their hands again, so that the water ran from off their hands upon the earth. (*r*) And that there might be store of water running up and down, they poured fresh water on them when they lifted up their hands, and poured water twice upon them when they hanged them down. Unto this kind of washing *Theophylact* seemeth to have reference, when he sayth, that the *Pharisees* did (*s*) *cubitaliter lavare*, *wash up to their elbows*. Lastly, others (*t*) interpret πυγμὴ, to be the fist, or hand closed, & the maner of washing therby denoted, to be *by rubbing one hand closed in the plain or hollow of the other*. All imply a diligent and accurate care in washing: the ceremonious washing by lifting up the hands, and hanging them down, best expresseth the super-

p במיקאית μετὰ σπουδῆς.

q *Joseph. Scalig. Tribæ. c. c. 7.*

r *Munster. in Deut. 8.*

s *Theophylact. in Marc. 7 3.*

t *Beza in majoribus suis annotationibus. Marc. 7. 3*

superstition, which only was aimed at in the reproof, though all the sorts of washing, to the *Pharisees* were superstitious, because they made it not a matter of outward *decency* and *civility*, but of *religion*, to eat with washt or unwasht hands, urging such a necessity hereof, (*n*) that in case a man may come to some water, but not enough both to wash and to drink, he should rather chuse to wash than to drink, though he dye with thirst. And it was deemed amongst them as great a sin to eat with unwasht hands, as to commit fornication. This tradition of washing hands, though it were chiefly urged by the *Pharisees*, yet all the *Jews* maintained it, as appeareth by the places quoted.

n *Drusius, praeterit. Mat.* 15. *in addend. & Buxtorf. synag. Judai. c.* 6 *p* 93 *ex Talmud.*

We may observe three sorts of washing of hands in use among the Jews. 1. *Pharisaical* and *superstitious*, this was reproved. 2. *Ordinary*, for outward *decency*; this was allowed. The third, in token of *innocency*; this was commanded by the *Elders* of the neighbour-Cities, in case of murder, *Deut.* 21. 6. It was practised by *Pilate*, *Mat.* 37. 24. and alluded unto by *David*, I will *wash my hands in innocency*, so will I compass thine altar, *Psal.* 26. 6.

2. *When they came from the Market they washt*, *Mar.* 7. 4. The reason thereof, was, because they there having to do with divers sorts of people, unawares they might be polluted. The word used by Saint *Mark*, is, βαπτίσωνται, *they baptized themselves*: implying the *washing of their whole body*. And it seemeth that those *Pharisees* who were more zealous than others, did thus *wash* themselves alwayes before dinner. The *Pharisee* marvelled that *Christ* had not first washed himself before dinner, *Luke* 11. 38. Unto this kind of superstition St. *Peter* is thought to have inclined, when he said, *Lord, not my feet only, but also my hands,*

and

and the head, John 13. 9. Thus finding his modeſty diſliked, when he refuſed to have his feet waſh'd by his *Lord* and *Maſter*; now he leapeth into the other extream, as if he had ſaid, Not *my feet only, but my whole body*. Hence proceeded that ſect of the *Hemerobaptiſtæ*, i. *Daily baptiſts*, ſo called (*x*) becauſe they did *every day thus waſh themſelves*. x *T.*

3. *They waſh'd their cups, and pots, and brazen veſſels, and tables*, Mark 7. 4.

4. *They held it unlawful to eat with ſinners, Mat.* 9. 11. yea, they judged it a kind of pollution to be touched by them; *Luke* 7. 39. If this man were a *Prophet*, he would ſurely have known who, and what manner of woman this is, which toucheth him, for ſhe is a ſinner. Of ſuch a people the *Prophet* ſpeaketh: They ſaid, Stand apart, come not neer to me, or (as the words may be rendred) (*y*) *Touch me not*, for I am holier than thou, *Eſay* 65. 5. (*z*) The like practice was in uſe among the *Samaritans*, who if they met any ſtranger, they cryed out, μη πρόσαπτου, *Ne attingas*, *Touch not*.

y לאתנשבי *Ne attingas me.*
z *Scalig. de emend. temp. lib.* 7 *Idem refert Epiphan. lib.* 1. *Tom.* 1. *cap.* 13.

5. *They faſted twice in the week, Luke* 18. 12. (*a*) Namely, *Mundays* and *Thurſdays*. (*b*) Becauſe *Moſes* (as they ſay) went up into the mount *Sinai* on a *Thurſday*, and came down on a *Munday*.

a *Theophylact. in Luk.* 18. 12. *Epiph. hæreſ.* 16.
b *Druſius in Luc.* 18. 13.

6. *They made broad their Phylacteries, and inlarged the borders of their garments, Matth.* 23. 5. Here three things are worthy our conſideration. Firſt, What theſe *Phylacteries* were. Secondly, What was written in them. Thirdly, Whence they were ſo called. (*c*) *Epiphanius* interpreteth theſe *Phylacteries* to be πλαστὰ σήμαλα πορφύρας, *purple ſtuds, or flouriſhes, woven in their garments*: as if *Epiphanius* had conceived the *Phariſees* garment to be like that, which the *Roman Sena-*

c *Epiph. lib.* 1. *Tom.* 1. *cap.* 15.

tors were wont to wear, termed, by reaſon of thoſe *broad-ſtuds* and *works* woven in it, *Patiolavium*: but ſeeing that theſe *Phylacteries* were additaments and ornaments, whereof there were (*e*) two ſorts, the one tied to their *Fore-heads*, the other to their *Left-hands*; hence it followeth, that by theſe *Phylacteries* could not be meant whole garments, or any emboſments, or flouriſhings woven in the cloth. Generally they are thought to be ſchedules or ſcrolls of parchment, whereof, as I noted, there were two ſorts; *Phylacteries for the Fore-head*, or *Frontlets*, reaching from one Ear to the other, and tied behind with a thong; and *Phylacteries for the head, faſtned upon the Left-arm above the Elbow on the inſide, that it might be near the heart.* Both theſe ſorts were worn, not by the *Phariſees* only, (*f*) but by the *Sadduces* alſo, but with this difference; The *Phariſees*, haply for greater oſtentation, wore their Hand-*Phylacteries above their Elbows*: the *Sadduces on the palms of their Hands.* (*g*) Nay, all the *Jews* wore them, our *Saviour Chriſt* not excepted. The command was general, *Exod.* 13.9. It ſhall be for a ſign unto thee upon thine hand, and for a memorial between thine eyes. So that it is not the wearing of them which our *Saviour* condemned, but the making of them broad, whereby they would appear more holy than others.

e *Moſes Kotſen. præc. affir.* 22

f *Maimon. in Tephillim. c.* 4. *ſect.* 8.

g *Scalig. Theſaur. p.* 258.

In theſe Parchments they wrote (*h*) only the *Decalogue*, or Ten Commandments, in the opinion of *Chryſoſtome* and *Hierom*: but generally, and upon better grounds, it is thought they wrote theſe four ſections of the Law.

h *Chryſoſt. & Hieron. Matt.* 23

1. The firſt began, Sanctifie unto me all the firſt-born, &c. *Exod.* 13.2. to the end of the 10 *verſe.*
2. The ſecond began, And it ſhall be when the Lord

Lord ſhall bring thee, &c. *Exod.* 13. 11. to the end of the 16. *verſe.*

3. The third began, Hear O Iſrael, *Deut.* 6. 4. and continued to the end of the ninth *verſe.*

4. The fourth began, And it ſhall come to paſs; if you ſhall hearken diligently, &c. *Deut.* 11. 13. to the end of the one and twentieth *verſe.*

Theſe four Sections written in ſcrols of Parchment, and folded up, they faſtned to their *fore-heads* and their *left-arms*: thoſe that were for the *fore-head*, they wrote in four diſtinct pieces of Parchment, (*i*) eſpecially, and if they wrote it in one piece; the length of every Section ended in one column, and they did put them into one skin, in which there was the proportion of four houſes or receptacles, and not into four skins: every receptacle was diſtinct by it ſelf; and thoſe that were for the hand, were written in one piece of Parchment principally, the four Sections in four columns; but if they wrote them in four pieces, it was at length, and they put them in a skin that had but one receptacle. (*k*) In time of perſecution when they could not openly wear theſe *Phylacteries*, then did they tie about their hands a red threed, to put them in mind of the blood of the Covenant of the Law.

i *Moſes Kotſenſ. fol.* 104. *col.* 3.

k *Munſter de præcept. affirm.*

Touching the name, *Moſes* calleth them תטפות *Mitaphoth*, which word hath almoſt as many *Etymologies*, as Interpreters; the moſt probable in my opinion, is, that they ſhould be ſo called *per Antiphraſin*, from מטר *Incedere*, *to go* or *move*, becauſe they were *immoveable*: Hence the *Septuagint* tranſlate them, ἀσάλευτα *Immoveable ornaments*. The Rabbins call them *Tephillim*, *Prayer-ornaments*: (*l*) others call them *Pittacia*, and *Pittaciola*, from πιττάκιον, which ſignifieth a piece or

l *Hieronym. in M t.* 23.

parcel of cloth. In the Goſpel, they are called φυλακτήρια, *Phylacteries*, from φυλάττω, to *conſerve* or *keep*. Firſt, becauſe by the uſe of them, the *Law* was *kept* and *preſerved* in memory. Secondly, becauſe the *Phariſees* ſuperſtitiouſly conceited, that, by them, as by Amulets, Spells, and Charms, hanged about their necks, themſelves might be *preſerved from dangers*. The word φυλακτήριον ſignifieth a Spell; and *Hierome* teſtifieth, that the *Phariſees* had ſuch a conceit of theſe ornaments: In which place he compareth the *Phariſees* with certain ſuperſtitious women of his time, who carried up and down, upon the like ground, *parvula evangelia, & crucis ligna*, Short ſentences out of the Goſpel, and the reliques of the Croſs. The ſame ſuperſtition hath prevailed with many of latter times, who for the ſame purpoſe hang the beginning of (m) Saint *John's Goſpel* about their necks. And in the year of our *Lord* 692 certain Sorcerers were condemned for the like kind of *Magick*, by the name of φυλακτήριοι, that is, *Phylacterians*.

m Scalig. Triheref. cap. 7.

n Concil. quinti Sexti, Canon 61.

Thus much of their *Phylacteries*: In the ſame verſe is reproved the *inlarging of their borders*. (o) That which we read borders, in the *Goſpel*, is called, *Num.* 15.38. ציצית *Tſitſith*, *Fringes*: and גדלים *Gedelim*, *Deut.* 22.10. which word we likewiſe tranſlate in that place, *Fringes*. They were in the fore-quoted places commanded, and our *Saviour Chriſt* himſelf did wear them, *Luke* 8.44. The latter Hebrew word ſignifieth a *large Fringe*, which aggravateth the ſuperſtition of the *Phariſees*, in making their Fringes *larger*, when the Law had allowed them *large*. This literal expoſition I take to be moſt agreeable with the *Text*, though to *inlarge* in (p) *Greek* and *Latine* ſometimes,

o Vide D. Kimchi. Radic.

p Τὸ μεγαλύνεσθαι, apud Euripidem in Bacchis, valet, Magnifice jactare, Efferre. Magnificare apud Varronem & Plinium eadem ſignificatione uſurpatum. Theodor. in Matt.

times, ſignifieth to *boaſt, vaunt, or brag of a thing*; and in this ſenſe it may very well fit a *Phariſee*. The reaſon of this command was, to put them in mind of the Commandments, *Numb.* 15. And for the furtherance of this duty, (*q*) they uſed ſharp thorns in their Fringes, that by the often pricking of the Thorns, whether they walked or ſate ſtill, they might be the more mindful of the Commandments.

(*q*) *Hieron. in Mat.* 23.

There were (*r*) ſeven ſorts of *Phariſees*. 1. *Phariſæus Sichemita*, He turned *Phariſee* for gain, as the *Sichemites* ſuffered themſelves to be circumciſed.

(*r*) *Talmud tract. Sota. cap.* 3.

2. *Phariſæus truncatus*, ſo called, as if he had no feet, becauſe he would ſcarce lift them from the ground when he walked, to cauſe the greater opinion of his meditation.

3. *Phariſæus impingens*. He would ſhut his eyes when he walked abroad, to avoid the ſight of Women, in ſo much that he often daſh'd his head againſt the walls, that the blood guſh'd out.

4. *Phariſæus, Quid debeo facere, & faciam illud*. He was wont to ſay, *What ought I to do? and I will do it*. Of this ſort ſeemeth the man in the *Goſpel* to have been, who came unto *Chriſt*, ſaying, *Good Maſter, what ſhall I do? &c.* and at laſt replyed, *All theſe have I done from my youth upward*, Luke 18.

5. *Phariſæus mortarius*. So called becauſe he wore a hat in manner of a deep *Mortar*, ſuch as they uſe to bray ſpice in, in ſo much that he could not look upward, nor of either ſide; only down-ward on the ground, and forward or forth-right.

6. *Phariſæus ex amore*; Such a one as obeyed the Law for the Love of Vertue.

7. *Phariſæus ex timore*; Such a one obeyed the Law for fear of puniſhment. He that conformed for fear

had reſpect chiefly to the *negative Commandements*; but he that conformed for love, eſpecially reſpected the *Affirmative*.

CHAP. XI.

Of the Sadduces.

TO omit other *Etymologies* of the name, there are two onely which have ſhew of probability. (*ſ*) Some derive it from *Sedec*, *Juſtitia*; as if they had been *Juſtitiaries*, ſuch as would juſtifie themſelves before *Gods* Tribunal. (*t*) There are that derive it, and that upon more warrantable grounds, from *Sadoc*, the firſt Author of the hereſie; ſo that the *Sadduces* were ſo called from *Sadoc*, as the *Arrians* from *Arrius*, the *Pelagians* from *Pelagius*, the *Donatiſts* from *Donatus*, &c.

ſ *Epiphan. lib. 1. cap. 14.*

t Ἀπο αἱρεσι αρχῆ Σαδδὼκ ὀνομάζεται. *Theophylact.*

This *Sadoc* lived under *Antigonus Sochæus*, who ſucceeded *Simeon* the *Juſt*. He was *Antigonus* his ſcholar, and by him brought up in the doctrine of the *Phariſees*, but afterward fell from him, and broacht the hereſie of the *Sadduces*; which hereſie, becauſe it had much affinity with that which the Heretique *Doſitheus* taught, hence are the *Sadduces* ſaid to (*u*) be a branch or skirt of the *Doſitheans*, though in truth *Doſitheus* lived not till (*x*) after *Chriſt*; and although theſe two hereſies did agree in many things; yet in a main point they differed. (*y*) *Doſitheus* believed the Reſurrection, the *Sadduces* denyed it; and by conſequence the *Doſitheans* believed all other points neceſſarily flowing from this.

u *Epiph. hæreſ. 14. Tertul. de præſcript. c. 5.*

x *Origen. contra Celſum. l. 2.*

y *Epiph. hæreſ. 13.*

The occaſion of this hereſie was this. (*z*) When *Antigonus*

z *Aboth. cap. 1.*

gonus taught, that we must not serve God as servants serve their Masters, for hope of reward, his schollars *Sadoc* and *Baithus* understood him, as if he had utterly denied all future rewards or recompence attending a godly life, and thence framed their heresie, denying the *resurrection, the world to come, Angels, Spirits, &c.*

Their *Dogmata, Canons*, or *Constitutions*, were, 1 *They rejected* (a) *the Prophets, & all other Scripture save only the five Books of Moses.* Therefore our *Saviour* when he would confute their errour, concerning the resurrection of the dead, he proves it not out of the *Prophets*, but out of *Exod.* 3.6. *I am the God of Abraham, the God of Isaac, and the God of Jacob, Mat.* 22.32.

a *Joseph. Antiq. lib.* 13 *c.* 18.

2. *They rejected* (b) *all traditions.* Whence, As they were called מדניו *Minæi*, i. *Heretiques*, in respect of the general opposition between them and *Pharisees.* First, because the *Pharisees* were in repute the onely *Catholicks.* Secondly, because in their doctrine, the *Pharisees* were much nearer the truth than the *Sadduces*: So in this respect of this particular opposition, in the ones rejecting, the others urging of traditions, the *Sadduces* were (*c*) termed קראים *Karaim*, *Biblers*, or *Scripturists.*

b *Elias de* שדק

c *Drusius de tr b. sect. c.* 8. *l.* 3 *c.* 130.

3. *They said there was no reward for good works, nor punishment for ill, in the world to come.* Hence Saint *Paul* perceiving that in the *Councel* the one part were *Sadduces*, the other *Pharisees*, he cried out, *Of the hope*, i. *of the reward expected, and of the resurrection of the dead, I am called in question*, Act. 23. 6.

4. *They denied the resurrection of the body*, Act. 23. 8. Matt. 22. 23. Luke 20. 27.

5. *They said the souls of men are* (d) *annihilated at their death.*

d *Joseph. de bello Judaic. lib.* 2. *c.* 12.

6. *They denied Angels and spirits*, Act. 23. 8.

7. *They*

e *Joſ ph. l.* 13. *c.* 9.

8. *They wholly denied* (e) *Fate or Deſtiny, and aſcribed all to mans Free-will.*

The *Samaritans* and the *Sadduces* are of neer affinity: but yet they differ. First (f) The *Samaritanes ſacrificed* at the Temple built upon Mount *Gerizim*; but the *Sadduces* ſacrificed at *Jeruſalem*. Secondly, The *Samaritanes* allowed no commerce with the *Jews*, *John* 4.9. yea, the mutual hatred between the *Samaritanes* and the *Jews* was ſo great, that is was not lawful for the *Jews* to eat or drink with the *Samaritanes*. How is it that thou being a *Jew* askeſt drink of me which am a woman of *Samaria*? *Joh.*4.9. Nay, whereas liberty was granted unto all Nations of the earth to become *Proſelytes* to the *Jews*, ſo did the *Jews* hate the *Samaritanes*, that they would not ſuffer a *Samaritan* to be a *Proſelyte*. This appeareth by that ſolemn (g) *Excommunication*, termed *Excommunicatio in ſecreto nominis tetragrammati*: the form thereof, as it was applyed (ſay they) by *Ezra* & *Nehemiah* unto the *Samaritanes*, was thus. *They aſſembled the whole Congregation into the Temple of the Lord, and they brought* 300 *Prieſts*, and 300 *Trumpets*, and 300 *books of the Law, and as many boys, and they ſounded their Trumpets, and the Levites ſinging curſed the Samaritanes by all the ſorts of Excommunication, in the myſterie of the name Jehovah, and in the Decalogue, & with the curſe of the ſuperiour houſe of judgement, and likewiſe with the curſe of the inferiour houſe of judgement, that no Iſrael te ſhould eat the bread of a Samaritane, (whence they ſay, he which eateth of a Samaritans bread, is as he who eateth ſwines fleſh) and let no Samaritane be a Proſelyte in Iſrael, and that they ſhould have no part in the reſurrection of the dead.* R. (h) *Gerſom* forbade the breaking open of the Letters, under the penalty of this

f *Epiphan Tom.* 1. *lib.* 1 *hær ſ.* 14.

g *Druſius de trib ſect. lib.* 3. *cap.* 11. *ex Ilmedeu.*

h *Buxto f. Epiſt. Heb. p.* 59.

this *Excommunication*. This proveth what formerly was ſaid, namely, that between the *Jews* and the *Samaritanes* there was no commerce; but the *Sadduces* familiarly converſed with the other *Jews*, even with the *Phariſees* themſelves; yea, both ſate together in the ſame *Councel*, *Acts* 23.6. Now the *Samaritanes* and *Sadduces* agree. 1. *In the rejection of all the others traditions.* 2. *In the rejection of all other Scriptures ſave only the five Books of* Moſes. 3. *In the denial of the reſurrection and the conſequences, as future puniſhments, and rewards according to mens works.* But the *Samaritanes* held that there were *Angels*, which the *Sadduces* denied. For the proof of theſe Arguments and diſagreements between them, read *Epiphanius*, *hæreſ.* 9. & 14.

Touching the *Samaritanes*, there are three degrees of alteration in their religion obſervable. Firſt, the ſtrange Nations, tranſplanted by *Salmaneſar* into *Samaria*, when *Iſrael* was carried away captive into *Aſſyria*, worſhipped every one the *God of their own Countries*, 2 *King.* 17. Secondly, when they ſaw they were devoured by Lions, becauſe they feared not the Lord; the *King* of *Aſſyria* ſent one of the *Prieſts* which was taken captive, to inſtruct them in the true worſhip of *God*: which manner of worſhip though they received, yet they would not lay aſide their former Idolatry, but made a mixture of religions, worſhipping the living *God*, and their own dumb *Idols*. Thirdly, *Manaſſes*, brother to *Jaddus* the *High-prieſt*, in *Jeruſalem*, being married to *Sanballat*, the *Horonite's* Daughter, by reaſon of *Nehemiah's* charge of putting away their ſtrange wives, being driven to that exigent, that he muſt either put away his wife, or forgo the hope of the *Prieſthood*; by

Sanballat's means he obtained leave from *Alexander* the Great, to build a *Temple* (*l*) upon Mount *Garizim*, one of the higheſt mountains in *Samaria*, whither many other apoſtated Jews fled, together with *Manaſſes* being made their *High-prieſt*; and now the ſect of the *Samaritanes* (between whom and the Jews there was ſuch hatred) began, now all thoſe forementioned errors were maintained: And of this Hill it is, that the woman of *Samaria* ſpeaketh, *John* 4. 20. Our fathers worſhipped in this *Mountain*, &c.

l *Joſeph. Antiq. lib.* 11. *cap.* 8.

By comparing the *Dogmata* of the *Phariſees*, with theſe of the *Sadducees*, we may perceive a manifeſt oppoſition between them; yet both theſe joyned againſt *Chriſt*, *Mark* 12.

This hereſie, though it were the greateſt amongſt the Jews, yet was it embraced and maintained by ſome of the high *Prieſts* themſelves: (*m*) *Joannes Hyrcanus* was a *Saadducee*, ſo were his ſons, *Ariſtobulus* and *Alexander*, (*n*) and likewiſe *Ananus* the younger; ſo that *Moſes* Chair was not amongſt them exempted from error, no nor hereſie.

m *Goriondes. cap.* 29.

n *Euſeb. hiſt. l.* 2 *c.* 23 *Ex Joſeph. Antiq. lib.* 10. *cap.* 8.

CHAP. XII.

Of the Eſſenes.

THe *Etymologies* of the names *Eſſæi*, or *Eſſeni*, i. *Eſſenes*, are divers; that which I prefer is from the *Syriack* אסא *Aſa*, ſignifying θεραπευειν, to heal, or cure Diſeaſes. (*a*) Hence are the men ſo often termed, θεραπευταὶ, and the women amongſt them, θεραπευτρίδες, that is, *Phyſicians*. For though

a *Joſeph. de bell. Judaic. lib.* 2. *c.* 12. *p.* 786.

though they gave themselves chiefly to the study of the *Bible*, yet withall they studied *Physick*.

Of these *Essenes* there were two sorts; some *Theoricks*, giving themselves wholly to *speculation*; others *Practicks*, laborious and painful in the daily exercise of those *handy-crafts*, in which they were most skilful. Of the latter, *Philo* treateth in his book intituled, *Quod omnis vir probus*: Of the former, in the book following, intituled, *De vita contemplativa*.

Their *Dogmata*, their *Ordinances*, or *Constitutions*, did symbolize in many things with *Pythagoras* his; where they do agree. Therefore my purpose is, first to name *Pythagoras* his; and then to proceed on with the *Essenes*. They follow thus.

The (*b*) *Pythagoreans professed a communion of goods*: *So the Essenes*, (*c*) *they had one common purse or stock*, none richer, none poorer than other; out of this common treasury, every one supplyed his own wants without leave, and administred to the necessities of others: onely they might not relieve any of their kindred without leave from their Overseers. They did not buy or sell among themselves, but each supplyed the others wants, by a kinde of commutative bartring: yea, liberty was granted to take one from another what they wanted, without exchange. They performed offices of Service mutually one to another; for mastership and service cannot stand with communion of goods: and servants are commonly injurious to the state of their Masters, according to that saying of *R. Gamaliel*, (*d*) *He that multiplieth servants, multiplyeth thieves*. When they travelled, besides weapons for defence, they took nothing with them; for in whatsoever City or Village they came

b *Aul. Gell. l. 1. 6, 10. It. Laert. in Pythag.* Κοινὰ τὰ φίλων εἰδὲ.

c *Joseph. lib. 18. cap. 2.*

d מרבה עבדים מרבגזל *Marbe gnahadim. Marbe gezel. Pirke. Aboth. cap. 1.*

came, they repaired to the fraternity of the *Essenes*, and were there entertained as members of the same. And if we do attentively read *Josephus*, we may observe that the *Essenes* of every City joyned themselves into one *common Fraternity* or *Colledge*. Every Colledge had two sorts of Officers: First, *Treasurers*, who looked to the common stock, provided their diet, appointed each his task, and other publick necessaries. Secondly, *Others, who entertained their strangers.*

2. *The Pythagoreans shunned* (e) *pleasures.* (f) *So did the Essenes:* to this belongeth their avoiding of oile, which, if any touched unawares, they wiped it off presently.

3. *Pythagoreans* (g) *garments were white:* (h) *So were the Essenes white also*, modest, not costly: when once they put on a suit, they never changed it till it was torn, or worn out.

4. *The Pythagoreans forbade* (i) *Oathes.* (k) *So did the Essenes*; they thought him a noted lyar, who could not be believed without an oath.

5. *The Pythagoreans had their* (l) *Elders in singular respect.* (m) *So had the Essenes. The body, or whole company of the Essenes*, were distinguisht εἰς μοίρας τέσσερας, into four *ranks*, or *orders*, according to their Seniority; and if haply any of the superiour ranks had touched any of the inferiour, he thought himself polluted, as if he had touched an *Heathen.*

6. *The Pythagoreans drank* (n) *water. So did the* (o) *Essenes only water*, wholly abstaining from wine.

7. *The Pythagoreans used* (p) θυσίαις ἀψύχαις *inanimate sacrifices. So did the* (q) *Essenes:* they sent *gifts* to the Temple, and did not sacrifice, but preferred the use of their *holy water* before *sacrifice*, for which reason

e *Justin lib* 20.
f *Joseph. de bello Judaic. lib.* 2. *c.* 12
g *Suid. It. Ælian. de varia hist. l.* 12 *cap.* 32.
h *Ioseph. de bello Iudaic. lib.* 2. *cap.* 12.
i *Laert. in vita Pythagoræ.*
k *Philo Iudæus.*
l *Suidas, It. Laertius.*
m *Ioseph. de bello Iudaic. lib.* 2 *cap* 12.
n *Suidas.*
o *Philo de vita contemplativa.*
p *Laertius in vita Pythag.*
q *Ioseph. Antiq. lib.* 18 *cap.* 2.

reason the other *Jews* forbad them all access unto the Temple.

8. *The Pythagoreans ascribed* (r) *all things to fate or destiny. So the* (s) *Essenes.* In this *Aphorism* all three sects differed each from other. The *Pharisees* ascribed some things to *Fate*, and other things to *Mans Free-will*. The *Essenes* ascribed all to *Fate*, nothing to *mans free-will*. The *Sadduces* wholly deny *Fate*, and ascribed all things to the *free-will of Man*.

r *Suidas.*
s *Ioseph. Antiq. lib.* 13. *cap.* 9.

9. *The Pythagoreans the* (t) *first five years were not permitted to speak in the School*, but were initiated *per quinquennale silentium*, (u) and not untill then suffered to come into the presence of, or sight of *Pythagoras*. To this may be referred the *Essenes silence at Table* straightly observed, so that *Decem simul sedentibus, nemo loquitur invitis novem*; (x) *Drusius* renders it, that ten of them sitting together, none of them spake without leave obtained of the nine. When any did speak, it was not their custom to interrupt him with words, but by nods of the head, or beckenings, or holding their finger, or shaking their heads; and other such like dumb signes and gestures, to signifie their doubtings, disliking, or approving the matter in hand. And to the time of silence amongst the *Pythagoreans*, that it must be for five years, may be referred the initiation of the *Essenes*; for, amongst them none were presently admitted into their *society*, with full liberty, but they under-went four years of tryal and probation. The first year they received *Dolabellum*, (y) *Perizoma*, & *vestem albam*; a *Spadle*, with which they digged a convenient place to ease Nature; a *pair of Breeches*, which they used in bathing or washing themselves; a *white garment*, which especially that sect affected. At this time they had

t *Quia quennale hoc silentium a Pythagora auditoribus suis indictum vocabant* ἐχεμυθίαν *a continendo sermone.*
u *Laertius in Pythagor.*
x *Drusius de vit. sect. l.* 4.
y *Ioseph. de bello Iudaic. lib.* 2. *cap.* 12.

their commons allowed them, but without, not in the common dining Hall. The ſecond year they admitted them to the *participation of holy matters*, and inſtructed them in the uſe of them. Two years after they admitted them in *full manner*, making them of their *Corporation*, after they had received an Oath, truly to obſerve all the rules and ordinances of the *Eſſenes*. If any brake his oath, an hundred of them being aſſembled together, expelled him; upon which expulſion commonly followed death within a ſhort time; for none having once entred this Order, might receive alms or any meat from other; and themſelves would feed ſuch a one only with diſtaſtful herbs, which waſted his body, and brought it very low: ſometimes they would re-admit ſuch a one being brought neer unto death; but commonly they ſuffered him to die in that miſery.

z *Philo item Joſeph.*

10. *The Eſſenes* (z) *worſhipped toward the Sun-riſing.*

a *Joſeph. de bello Jud. lib. 2. cap. 12.*

11. *The Eſſenes bound themſelves in their oath, to* (a) *preſerve the names of Angels:* the phraſe implyeth a kind of worſhipping of them.

b *Joſeph. ib.*

12. *They were above all others ſtrict in the obſervation of the* (b) *Sabbath day*; on it they would dreſs no meat, kindle no fire, remove no Veſſels out of their place; no, nor eaſe Nature. (c) Yea, they obſerved ἑβδομάδων ἑβδομάδας, *every ſeventh week, a ſolemn Pentecoſt; ſeven Pentecoſts, every year.*

c *Philo de vita contemplat.*

13. *They abſtained from marriage*, not that they diſliked marriage in it ſelf, or intended an end or period to procreation; but partly, in warineſs of womens intemperance; partly, becauſe they were perſwaded that no woman would continue faithful to one man. This avoiding of marriage is not to be underſtood generally of all the *Eſſenes*, for they diſagreed among

among themselves in this point. Some were of the opinion before noted: others married for propagation. *Nihilominus autem cum tanta ipsi moderatione conveniunt, ut per triennium explorent valetudinem fœminarum; & si constanti purgatione apparuerint idoneæ partui, ita eas in matrimonia asciscunt. Nemo tamen cum prægnante concumbit, ut ostendant, quod nuptias non voluptatis, sed liberorum causa inierint.* Thus the latter sort preserved their Sect by the procreation of children: the former sort preserved it by a kind of adoption of other mens children, counting them as neer kinsmen, and tutoring them in the rules of Discipline, as *Josephus* witnesseth. (d) *Pliny* addeth also, that many other of the *Jews*, when they began to be struck in years, voluntarily joyned themselves unto them, being moved thereunto, either because of the variable state and troubles of the world, or upon consideration of their own former licentious courses, as if they would by this means exercise a kind of penance upon themselves.

d *Plin. hist. l. 5. cap. 17.*

Concerning the beginning of this Sect, from whom, or when it began, it is hard to determine. (e) Some make them as ancient as the *Rechabites*, and the *Rechabites* to have differed only in the addition of some rules and ordinances from the *Kenites*, mentioned, *Judg.* 1.16. And thus by consequence the *Essenes* were as ancient, as the *Israelites* departure out of *Aegypt*: for *Jethro*, *Moses* father-in-law, as appeareth by the Text, was a *Kenite*: but neither of these seemeth probable. For the *Kenites* are not mentioned in Scripture, as a *distinct order* or *sect of people*, but as a *distinct family, kindred*, or *nation*, *Numb.* 24.21. Secondly, the *Rechabites*, they neither did build houses, but dwelt in Tents; neither did they deal in husbandry,

e *Serarius Trithem. l. 3. cap. 5.*

their commons allowed them, but without, not in the common dining Hall. The ſecond year they admitted them to the *participation of holy matters*, and inſtructed them in the uſe of them. Two years after they admitted them in *full manner*, making them of their *Corporation*, after they had received an Oath, truly to obſerve all the rules and ordinances of the *Eſſenes*. If any brake his oath, an hundred of them being aſſembled together, expelled him, upon which expulſion commonly followed death within a ſhort time; for none having once entred this Order, might receive alms or any meat from other; and themſelves would feed ſuch a one only with diſtaſtful herbs, which waſted his body, and brought it very low: ſometimes they would re-admit ſuch a one being brought neer unto death; but commonly they ſuffered him to die in that miſery.

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10. *The Eſſenes* (z) *worſhipped toward the Sun-riſing.*

a *Joſeph. de bello Jud. lib. 2. cap. 12.*

11. *The Eſſenes bound themſelves in their oath, to* (a) *preſerve the names of Angels:* the phraſe implyeth a kind of worſhipping of them.

b *Joſeph. ib.*

12. *They were above all others ſtrict in the obſervation of the* (b) *Sabbath day*; on it they would dreſs no meat, kindle no fire, remove no Veſſels out of their place; no, nor eaſe Nature. (c) Yea, they obſerved ἑβδομάδων ἑβδομάδας, *every ſeventh week, a ſolemn Penteco*[illegible]*s ſeven Pentecoſts, every year.*

c *Philo de vita contemplat.*

13. *They abſtained from marriage*, not that they diſliked marriage in it ſelf, or intended an end or period to procreation; but partly, in warineſs of womens intemperance; partly, becauſe they were perſwaded that no woman would continue faithful to one man. This avoiding of marriage is not to be underſtood generally of all the *Eſſenes*, for they diſagreed among

among themſelves in this point. Some were of the opinion before noted: others married for propagation. *Nihilominus autem cum tanta ipſi moderatione conveniunt, ut per triennium explorent valetudinem fœminarum; & ſi conſtanti purgatione apparuerint idoneæ partui, ita eas in matrimonia aſciſcunt. Nemo tamen cum prægnante concumbit, ut oſtendant, quod nuptias non voluptatis, ſed liberorum cauſa inierint.* Thus the latter ſort preſerved their Sect by the procreation of children: the former ſort preſerved it by a kind of adoption of other mens children, counting them as neer kinſmen, and tutoring them in the rules of Diſcipline, as *Joſephus* witneſſeth. (*d*) *Pliny* addeth alſo, that many other of the *Jews*, when they began to be ſtruck in years, voluntarily joyned themſelves unto them, being moved thereunto, either becauſe of the variable ſtate and troubles of the world, or upon conſideration of their own former licentious courſes, as if they would by this means exerciſe a kind of penance upon themſelves.

d *Plin. hiſt. l. 5. cap. 17.*

Concerning the beginning of this Sect, from whom, or when it began, it is hard to determine. (*e*) Some make them as ancient as the *Rechabites*, and the *Rechabites* to have differed only in the addition of ſome rules and ordinances from the *Kenites*, mentioned, *Judg.* 1.16. And thus by conſequence the *Eſſenes* were as ancient, as the *Iſraelites* departure out of *Ægypt*: for *Jethro*, *Moſes* father-in-law, as appeareth by the Text, was a *Kenite*: but neither of theſe ſeemeth probable. For the *Kenites* are not mentioned in Scripture, as a *diſtinct order* or *ſect of people*, but as a *diſtinct family, kindred*, or *nation*, *Numb.* 24.21. Secondly, the *Rechabites*, they neither did build houſes, but dwelt in Tents; neither did they deal in husbandry,

e *Serarius Trithæm. l. 3. cap. 5.*

husbandry, they ſowed no ſeed, nor planted Vineyards, nor had any, *Jer.* 55.7. The *Eſſenes*, on the contrary, they dwelt not in tents, but in houſes; (*f*) and they imployed themſelves eſpecially in husbandry. One of the (*g*) *Hebrew Doctors* ſaith, that the *Eſſenes* were *Nazarites*: but that cannot be, becauſe the Law enjoyned the *Nazarites*, when the time of the Conſecration was out, to preſent themſelves at the door of the *Tabernacle* or *Temple*, *Num.* 6. Now the *Eſſenes* had no acceſs to the *Temple*. When therefore, or from what Author, this Sect took its beginning, is uncertain. The firſt that I find mentioned by the name of an *Eſſene*, was one (*h*) *Judas*, who lived in the time of *Ariſtobulus* the ſon of *Joannes Hyrcanus*, before our *Saviours* birth about one hundred years: Howſoever the Sect was of greater antiquity; (*i*) for all three, *Phariſees*, *Sadduces*, and *Eſſenes*, were in *Jonathan*'s time, the brother of *Judas Macchabæus*, who was fifty years before *Ariſtobulus*. Certain it is, that this Sect continued until the days of our *Saviour*, and after; for *Philo* and *Joſephus* ſpeak of them as living in their time. What might be the reaſon then, that there is no mention of them in the *New Teſtament*? I anſwer; Firſt, The number of them ſeemeth not to have been great, in *Philo* and *Joſephus* his time, (*k*) about four thouſand, which being diſperſed in many Cities, made the faction weak: and haply in *Jeruſalem* when our *Saviour* lived, they were either few or none. Secondly, if we obſerve hiſtories we ſhall find them peaceable and quiet, not oppoſing any, and therefore not ſo liable to reproof as the *Phariſees* and *Sadduces*, who oppoſed each other, and both joyned againſt *Chriſt*. Thirdly, why might they not as well be paſſed over in ſilence in the *New Teſtament*, eſpecially

f *Joſeph. Antiq. lib.* 18. *c.* 2.

g *Scalig. in Tribæreſ. c.*23

h *Joſeph. l.* 13. *cap.* 9.

i *Joſeph. l.* 13. *cap.* 9.

k *Philo lib. quod omnis probus, pag* 67.

(eſpecially containing themſelves quietly without contradiction of others) as the *Rechabites* in the *Old Teſtament*, of whom there is mention only once, and that obliquely, although their Order continued about three hundred years, before this teſtimony was given of them by the Prophet *Jeremy*; for between *Jehu* (with whom *Jonadab* was Coetanean) and *Zedekiah*, Chronologers obſerve the diſtance of many years. Laſtly, though the name of *Eſſenes* be not found in Scripture, * yet we ſhall find in **S.** *Paul*'s Epiſtles many things reproved, which were taught in the School of the *Eſſenes*. Of this nature was that advice given unto *Timothy*, 1 *Tim.* 5. 23. *Drink no longer water, but uſe a little wine.* Again, 1 Tim. 4. 3. *Forbidding to marry, and commanding to abſtain from meats is a Doctrine of Devils:* but eſpecially *Coloſſ.* 2. in many paſſages the *Apoſtle* ſeemeth directly to point at them, *Let no man condemn you in meat and drink*, v. 16. *Let no man bear rule over you, by humbleneſs of mind, and worſhipping of Angels*, verſ. 18. τί δογματί ζεσθε; *Why are ye ſubject to Ordinances?* Ver. 20. The *Apoſtle* uſeth the word δόγματα, which was applyed by the *Eſſenes* to denote their *Ordinances*, *Aphoriſms*, or *Conſtitutions*. In the verſe following he gives an inſtance of ſome particulars, *Touch not, taſte not, handle not, verſ.* 21. Now the Junior company of *Eſſenes* might not *touch* their Seniors. And in their diet, their taſte was limited to bread, ſalt, water, and hyſſop. And theſe Ordinances they undertook, διὰ πόθον σοφίας, ſaith *Philo*, for the *love of wiſdom:* but the Apoſtle concludeth, *verſ.* 23. That theſe things had only, λόγον σοφίας, a ſhew of *wiſdom*. And whereas *Philo* termeth the religion of the *Eſſenes*, by the name of θρησκεία, which word ſignifieth *religious worſhip*, the *A-*

* *Vide Chemnit. exam. conc. Trident. part. quart. pag.* 120.

poſtle termeth in the ſame verſe, ἐθελοθρησκείαν, *Voluntary-religion*, or *will-worſhip*: yea, where he termeth their doctrine πατρίαν φιλοσοφίαν, a kind of *Philoſophy* received from their fore-fathers by tradition, Saint *Paul* biddeth them beware of *Philoſophy*, *verſe* 8.

We formerly obſerved two ſorts of *Eſſenes*; *Practicks*, and *Theoricks*: both agreed in their *Aphoriſms*, or *Ordinances*; but in certain circumſtances they differed.

1. The *Practicks* dwelt in the Cities; The *Theoricks* ſhunned the Cities, and dwelt in Gardens, and ſolitary Villages.

2. The *Practicks* ſpent the day in manual Crafts, keeping of Sheep, looking to Bees, tilling of Ground, *&c.* they were τεχνῖται, *Artificers*. The *Theoricks* ſpent the day in meditation, and prayers, whence they were by a kind of excellency, by *Philo* termed, ἐυχηται, *Supplicantes*.

3. The *Practicks* had every day their dinner and ſupper allowed them; The *Theoricks* only their ſupper.

The *Practicks* had for their Commons every one his diſh of Water-gruel; and bread; The *Theoricks* only bread, and ſalt: if any were of a more delicate palate than other, to him it was permitted to eat Hyſſop; their drink for both, was common water.

Some are of opinion, that theſe *Theoricks* were *Chriſtian Monks*; but the contrary appeareth, for theſe reaſons:

1. In that whole book of *Philo*, concerning the *Theoricks*, there is no mention either of *Chriſt*, or *Chriſtians*, of the *Evangeliſts*, or *Apoſtles*.

2. The *Theoricks*, in that book of *Philo*'s, are not any new Sect of late beginning, as the *Chriſtians* at that time were, as is cleerly evidenced by *Philo* his

own

own words. First, In calling the Doctrine of the *Eſſenes* πατρίαν φιλοσοφίαν, *A Philoſophy derived unto them by tradition from their fore-fathers.* Secondly, in ſaying, *Habent priſcorum commentarios, qui hujus ſectæ autores*, &c.

3. The inſcription of that book, is not only περὶ βίου θεωρητικῆς, but alſo, περὶ εὐχητῶν: Now *Philo* (*h*) elſe-where calleth the whole Nation of the *Jews*, τὸ εὐχητικὸν γένος, which argueth, that thoſe *Theoricks* were *Jews*, not *Chriſtians*.

h *Philo in Prin. lib. de legat. Caium.*

CHAP. XIII.

Of the Gaulonitæ, and the Herodians.

OTher Factions there were among the *Jews*, which are improperly termed Sects. Of theſe there were principally two, First, *Gaulonitæ*. Secondly, *Herodiani*. The *Gaulonitæ* had their names from one *Judas*, who (*a*) ſometimes was called *Judas Gaulonites*, (*b*) ſometimes *Judas Galilæus*, of whom *Gamaliel* ſpeaketh, *Acts* 5. 37. *After this man roſe up Judas of Galilee in the dayes of the tribute.* The tribute here ſpoken of, was that made by *Cyrenius*, ſometimes called *Quirinius*: the name in *Greek* is one and the ſame, but differently read by Expoſitors. This *Cyrenius* was ſent from *Rome* by *Auguſtus*, into *Syria*, and from thence came into *Judæa*, where *Coponius* was *Preſident*, and there he raiſed this Tax; which taxation is unadviſedly by ſome confounded with that mentioned, *Luke* 2.1. Both were raiſed under *Auguſtus*, but they differed. First, this was only of *Syria* and *Judæa*; that in Saint *Luke* was univerſal, of the whole world. Secondly, this was, when *Archelaus*, *Herods* ſon, was baniſhed into *Vienna*, having reigned nine years; that, under *Herod* the Great: whence there is an

a *Joſeph. Antiq. lib. 18 cap. 1.*
b *Joſ. 8 cap. 2.*

obſervable Emphaſis, in that Saint *Luke* ſaith, it was the *firſt* taxing, having reference unto this *ſecond*.

d *Joſeph. loco ſuperius citato.*

(*d*) The occaſion of this faction was thus: When *Cyrenius* levied this Tax, and ſeized upon *Archelaus*, *Herod*'s ſons goods, then aroſe this *Judas* oppoſing this Tribute; and telling the people, that Tribute was a manifeſt token of ſervitude, and that they ought to call none *Lord*, but onely him who was *Lord of Lords*, the God of heaven and earth. Whence thoſe that adhered unto him were called *Gaulonitæ*; they were alſo called *Galileans*. (*e*) It was their blood that *Pilate* mixed with their ſacrifices, *Luk.* 13.1. For *Pilate* had not authority over the Nation of the *Galileans*. (*f*) The reaſon of this mixture is thought to be, becauſe the *Galileans* forbade ſacrifices to be offered for the *Roman Empire*, or for the ſafety of the *Emperour*; whereupon, *Pilate* being incenſed with anger, ſlew them whilſt they were (*g*) ſacrificing. To this faction belonged thoſe murderers, termed Σικαριοὶ, mentioned, *Acts* 21.18.

e *Cyrenius. Act.* 5 37. *Theophylact. Luc.* 13 1.

f *Theophylact. in Luc.* 13.

g *Joſeph. l.* 7. *de bello Judaic. cap* 28. *p* 985.

Concerning the *Herodians*, thoſe that number them among *Hereticks*, make the hereſie to conſiſt in two things: Firſt, in that they took *Herod* the Great for the promiſed *Meſſias*; becauſe in his Reign, he being a ſtranger, the *Scepter* was departed from *Judah*, which was the promiſed time of the *Meſſiah* his coming. Secondly, they honoured him with ſuperſtitious ſolemnities annually performed upon his birth-day. Of *Herod* his birth-day the *Poet* ſpeaketh,

——— *Cum*
Herodis venere dies, unctaque feneſtra,
Diſpoſitæ pinguem nebulam vomeure lucernæ,
Portantes violas, rubrumque amplexa catinum,
Cauda notat thynni, tumet alta fidelia vino.
Perſ. Sat. 1.

Now

Now whether this latter may be referred to *Herod* the Great, I much doubt; because I find not any Author among the Ancients to speak of *Herod* the Great his birth-day: It was another *Herod*, *Tetrarch of Galilee*, otherwise called *Antipas*, whose birth-day we read celebrated, *Mark* 6. 21. The former point, that the *Herodians* received *Herod* as their *Messiah*, though it hath (*h*) many grave Authors avouching it, yet (*i*) others justly question the truth thereof; for if the *Herodians* were *Jews* (as most think) how then could they imagine, that *Herod*, a stranger, could be the *Messiah*, seeing that it was so commonly preached by the *Prophets*, and known unto the People, that the *Messiah* must be a *Jew* born, of the Tribe of *Judah*, and of the house of *David*?

(*h*) *Epiph. Haer.* 10 & *Theophyl. Mat.* 22 16. & alii plures
(*i*) *Hieron. Mat.* 22 17.

Others say, (*k*) that the *Herodians* were certain flatterers in *Herod* his Court, varying and changing many points of their Religion with *Herod* their King.

(*k*) *Theophor. Beza Mar.* 22 16.

To omit many other conjectures utterly improbable, I incline to Saint *Hierom*, whose opinion is, (*l*) that the *Herodians* were those who stood stiffly for tribute to be paid to *Cæsar*. It concerned *Herod*, who at first received his Crown from *Cæsar*, to further *Cæsar*'s tribute, not only in way of thankfulness, but also in way of policy, to prevent a possible deposing or disceptring; for it was in *Cæsars* power to take away the Crown again when pleased him. Now, in respect that *Herod* sought to kill *Christ*, and the *Herodians* with the *Pharisees* took counsel against him; unto this our *Saviour* might have reference, saying, *Mar.* 8. 15. *Beware of the leaven of the Pharisees, and of the leaven of* Herod. Viz. Of *their contagious doctrine, and fox-like subtleties.*

(*l*) *Hieron. Mat.* 22. 17.

THE

THE SECOND BOOK TREATETH OF PLACES.

CHAP. I.

Their Temple.

WHen the *Iſraelites* came out of *Ægypt*, *Moſes* was commanded to build a *Tabernacle* for the place of *Gods* publick worſhip. Afterward, when they were ſetled in the Promiſed Land, then *Solomon* was commanded to build a *Temple*.

Theſe two ſhadowed the difference between the *Jews Synagogue*, and the *Chriſtian Church*. The *Tabernacle* was movable, and but for a time: The *Temple* fixed, and permanent: the ſtate of the *Jews* vaniſhing, to continue in their generations; the ſtate of *Chriſtians* durable, to continue unto the worlds end. More principally it ſhadowed forth the ſtate of the *Church Militant* here on earth, and *triumphant* in heaven: Unto both the *Prophet David* alludeth; *Lord, who ſhall ſojourn in thy Tabernacle? Who ſhall reſt in thine holy Mountain?* Pſal. 15. 1. There

There were in the same tract of ground three hills, *Sion*, *Moria*, and Mount *Calvary*. On *Sion* was the City and Castle of *David*; on *Moria* was the *Temple*, and on Mount *Calvary Christ* was crucified. (*a*) But all these three were generally called by the name of *Sion*; whence it is, that though the *Temple* were built on *Moria*; yet the Scripture speaketh of it commonly, as if it were upon Mount *Sion*.

a Goodwin in Chron. lib. 1. Annot. 1. 3146.

In the *Temple* there are these three things considerable: First, the *Sanctum Sanctorum*, the *Holy of Holies*; answerable to our *Quire* in the *Cathedral Churches*. Secondly, the *Sanctum*, the *Sanctuary*: answerable to the *body* of the *Church*. Thirdly, the *Atrium*, the *Court*, answerable to the *Church-yard*.

In the *Holy of Holies* there were the golden Censer, and the *Ark* of the *Testament Heb.* 9. 4.

In (*b*) the *Ark* there were three things: First, the *pot of Manna*; secondly, *Aaron's rod that budded*; thirdly, the *Tables of the Testament*, *Heb.* 9. 4. Thus they were in *Moses* his time; but afterwards in the days of *Solomon*, only the Tables of the Law were found in the *Ark*, 1 *King.* 8. 9.

b *Sunt qui illud* ἐν ᾗ *apud Apostolum, Heb.* 9. 4. *referunt ad* τὴν σκηνὴν *ut dicunt in Tabernaculo secundo, quod appellent Sanctum Sanctorum, fuisse urnam manna, & virgam Aaronis, tabulam fœderis, videlicet urnam, & virgam ante Arcam: (ita Moses Ketsensis ad* 1 0 1.) *tabulam autem in Arca.*

The cover of this *Ark* was called ἱλαστήριον, the *Propitiatory*, or *Mercy-seat*, because it *covered* and hid the Law, that it appeared not before God to plead against man. It was a type of *Christ*, who likewise is termed ἱλαστήριον our *Propitiation*, *Rom.* 3. 25. & ἱλασμὸς a *Propitiatory*, *John* 2. 2. At each end of the *Mercy-seat* stood a golden *Cherub*, each *Cherub* stretched forth his wings; and from between them, as from an *Oracle*, God gave his answer, *Exod.* 25. 22. Hence it is, that the *Lord* is said to sit between the *Cherubims*, *Ps.* 99. 1. The positure of the *Cherubims* was such, that their faces were each towards the other, but both

both looking down towards the *Mercy-ſeat*; they fitly ſhadowed out the people of the *Jews*, and *Chriſtians*, both looking toward each other, but both expecting ſalvation in *Chriſt* only.

In the *Sanctuary*, there was the *Incenſe-altar* in the middle, and the Table, with the twelve Loaves of Shew-bread on it on the one ſide, and the Candleſtick on the other. The Incenſe-altar was a type of our prayers, *Pſal.* 141.2. And that this Altar muſt be once every year ſprinkled with the blood of the Sacrifice by the *High-prieſt*, *Exod.* 30.10. It teacheth that our very prayers, except they be purified by the blood of *Chriſt*, they are unavailable before *God*. The twelve loaves were a type of the twelve *Tribes*, and the Candleſtick a type of the Word of God. In them all, we may ſee the neceſſity of both Ordinances required, *Prayer* and *Preaching*, if we would be preſented acceptable unto the *Lord*: The *Candleſtick* was a type of *Preaching*; *Incenſe*, of *Prayer*.

In *Moſes* his *Tabernacle* there was but one *table*, and one *Candleſtick*: in *Solomon*'s *Temple* there were ten *Tables*, and ten *Candleſticks*; as likewiſe in the *Court* of the *Tabernacle*, there was but one brazen Laver, in the *Court* of the *Temple* there were ten, and another great Veſſel wherein the *Prieſts* waſhed: in the *Tabernacle* there were but *two ſilver Trumpets*; in the *Temple*, there were an *hundred and twenty Prieſts ſounding Trumpets*.

The *Courts* of the *Temple* at the firſt were but two, *Atrium Sacerdotum*, the *Prieſts Court*; and *Atrium populi*, *the people's Court*.

In the *Prieſts Court*, were the brazen Altar for Sacrifices, and the Laver for the waſhing, both of the *Prieſts* and the *Sacrifices*. The *Laver*, and the *Altar* ſcituated

ſcituated in the ſame Court, ſignified the ſame as the *water* and *blood* iſſued out of *Chriſt*'s ſide; namely, the neceſſary concurrence of theſe two graces in all that ſhall be ſaved, *ſanctification*, *juſtification*; *ſanctification* intimated by the *Laver*, and *water*: *juſtification* by the *Altar* and *blood*.

The Court for the *Prieſts*, and the Court for the *people* (*e*) were ſeparated each from other, by a wall of three Cubits high. (*e*) *Joſeph. l. 8. c. 13.*

The Court for the *people* was ſometimes called the *outward Court*, ſometimes the *Temple*, ſometimes *Solomon*'s *Porch*, becauſe it was built about with Porches, into which the people retired in rainy weather: It had *Solomon*'s name, either to continue his memory, or becauſe the Porches had ſome reſemblance of that Porch which *Solomon* built before the *Temple*, 1 *King.6.3. Jeſus walked in the Temple, in Solomon's porch, John* 10. 23. *All the people ran unto the porch which was called Solomon's, Acts* 3. 11. That is, this *outward Court*.

In the midſt of the *peoples Court*, *Solomon* made a brazen Scaffold for the *King*, 2 *Chron.6.13*.

This *Court of the people* went round about the *Temple*, and though it was one intire Court in the days of *Solomon*, yet afterward it was divided by a low wall, ſo that the men ſtood in the inward part of it, and the women in the outward. This diviſion is thought to have been made in *Jehoſaphat*'s time, of whom we read, that he ſtood in the houſe of the *Lord*, before the *new Court*, 2 *Chron.*20.5. that is, before the *womens Court*.

There was an aſcent of fifteen ſteps or ſtairs between the *womens Court* and the *mens*, (*d*) upon theſe ſteps the *Levites* ſung thoſe fifteen Pſalms imme- (*d*) *R. David Kimchi. Pſal.* 120.

both looking down towards the *Mercy-seat*; they fitly shadowed out the people of the *Jews*, and *Christians*, both looking toward each other, but both expecting salvation in *Christ* only.

In the *Sanctuary*, there was the *Incense-altar* in the middle, and the Table, with the twelve Loaves of Shew-bread on it on the one side, and the Candlestick on the other. The Incense-altar was a type of our prayers, *Psal.* 141.2. And that this Altar must be once every year sprinkled with the blood of the Sacrifice by the *High-priest*, *Exod.* 30.10. It teacheth that our very prayers, except they be purified by the blood of *Christ*, they are unavailable before *God*. The twelve loaves were a type of the twelve *Tribes*, and the Candlestick a type of the Word of God. In them all, we may see the necessity of both Ordinances required, *Prayer* and *Preaching*, if we would be presented acceptable unto the *Lord*: The *Candlestick* was a type of *Preaching*; *Incense*, of *Prayer*.

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The Court for the *people* was ſometimes called the *outward Court*, ſometimes the *Temple*, ſometimes *Solomon*'s *Porch*, becauſe it was built about with Porches, into which the people retired in rainy weather: It had *Solomon*'s name, either to continue his memory, or becauſe the Porches had ſome reſemblance of that Porch which *Solomon* built before the *Temple*, 1 *King.6.3. Jeſus walked in the Temple, in Solomon's porch, John* 10. 23. *All the people ran unto the porch which was called Solomon's, Acts* 3. 11. That is, this *outward Court*.

In the midſt of the *peoples Court*, *Solomon* made a brazen Scaffold for the *King*, 2 *Chron.6.*13.

This *Court of the people* went round about the *Temple*, and though it was one intire Court in the days of *Solomon*, yet afterward it was divided by a low wall, ſo that the men ſtood in the inward part of it, and the women in the outward. This diviſion is thought to have been made in *Jehoſaphat*'s time, of whom we read, that he ſtood in the houſe of the *Lord*, before the *new Court*, 2 *Chron.*20.5. that is, before the *womens Court*.

There was an aſcent of fifteen ſteps or ſtairs between the *womens Court* and the *mens*, (*d*) upon theſe ſteps the *Levites* ſung thoſe fifteen Pſalms imme- (d) *R. David Kimchi. Pſal.* 120.

diately following the one hundredth nineteenth, upon each ſtep one Pſalm, whence thoſe Pſalms are intituled, *Pſalmi graduales*, *Songs of degrees*.

In the *Womens Court* ſtood their *Treaſuries*, or *Alms box*, as appeareth by the poor widows caſting her two Mites into it, *Luke* 21.1. In *Hebrew* it is termed קרבן *Korban*, the *Cheſt of Oblations*; the word ſignifieth barely, an *Oblation*, or *Offering*, and accordingly S. *Luke* 21.4. ſaith, they all of their ſuperfluities caſt *into the offerings*; that is, into the *Korban*, or *Cheſt of offerings*. In Greek it is termed γαζοφυλακεῖον, whence cometh the Latine word, *Gazophylacium*, a *Treaſury*. That ſet up by *Jehoiada*, 2 *King*. 12.9. ſeemeth to have been different from this, and to have been extraordinary, only for the repairing of the *Temple*; for that ſtood beſide the Altar in the *Prieſts Court*; and the *Prieſts*, not the parties that brought the gifts, put it into the *Cheſt*. Sometimes the whole *Court* was termed *Gazophylacium*, a *Treaſury*. Theſe words ſpake *Jeſus* in the *Treaſury*, *John* 8.20. It is worth our noting, that the *Hebrew* word צדקה *Tſedaka*, ſignifying *Alms*, ſignifieth properly *Juſtice*; and thereby is intimated, that the matter of our alms ſhould be goods juſtly gotten: and to this purpoſe they called their *Alms-box* קופ השל צדקה *Kupha-Schel Tſedaka*, the *cheſt of juſtice*; and upon their *Alms-box* they wrote (*e*) this abreviature מביא, *A gift in ſecret pacifieth anger*, *Prov*. 21.14.

In *Herod's Temple* there were (*f*) four *Porches*; the meaning is, four *Courts*, one for the *Prieſts*, another for *men*, another for *women*, and a fourth *for ſuch as were unclean by legal pollutions, and ſtrangers*. This outmoſt *Court* for the unclean and ſtrangers, was ſeparated from the *womans Court*, with a ſtone wall

e *Buxtorf. de abbrev. in* מביא

f *Joſeph. l. 2. contra Apion.* 1066.

of

of three Cubits high, which wall was adorned with certain pillars of equal distance bearing this Inscription: (*g*) *Let no stranger enter into the Holy place.*

The *Temple* at *Jerusalem* was thrice built. First, by *Solomon*; Secondly, by *Zorobabel*: Thirdly, by *Herod*. The first was built in seven years, 1 *King.* 6. 37. The second in forty six years; It was begun in the second year of King *Cyrus*, *Ezra* 3. 8. It was finished in the (*h*) ninth year of *Darius Hystaspis*. The years rise thus;

Cyrus reigned	30	Years.
Cambyses	8	
It was finished in the year of Darius Hystaspis	90	

One year deducted from *Cyrus* his Reign, there remain 46.

Herod's Temple was finished in (*i*) eight years. It is greatly questioned among *Divines*, of which *Temple* that speech of the *Jews* is to be understood, *John* 2. 20. *Forty and six years was this Temple in building:* Many interpret it of the second *Temple*, saying, that Herod did only repair that, not built a new: but these disagree among themselves in the computation; and the Scripture speaketh peremptorily, that the house was *finished* in the sixth year of the reign of King *Darius*, *Ezra* 6. 15. and *Josephus* speaketh of *Herod's building a new Temple, plucking down the old.* (*k*) It seemeth therefore more probable, that the speech is to be understood of *Herod's Temple*, which, though it were but eight years in building, yet, at that time, when this speech was used, it had stood precisely *forty six years*, (*l*) for so many years there are precisely between the eighteenth year of *Herod's* Reign, (at which time the *Temple* began to be built) and the

g Μὴ δεῖ ἀλλοφύλου ἐν τῷ τοῦ ἁγίου παρεῖναι. *In locum sanctum transire alienigena non debet. Joseph. de bel. Jud. lib. 6. c. 6.*

h *Joseph. Antiq. lib. 11. c. 4.*

i *Joseph. Antiq. lib. 15. cap. ult.*

k *Vide Hospin. de Orig. Templ. c. 3.*

l *Vide de supputationem Funccianum, an. 3747.*

year of *Christ his baptisme*, when it is thought that this was spoken; all which time the *Temple* was more and more adorned, beautified, and perfected, in which respect it may be said to be so long building.

The ancient men are said to weep, when they beheld the second, because the glory thereof was farr short of *Solomon's*, *Ez.*3.12. It was inferiour to *Solomon's Temple*; First, in respect of the building because it was lower and meaner. (*m*) Secondly, in respect of the Vessels, being now of brass, which before were of pure gold. Thirdly, in respect of five things, lost and wanting in the second *Temple*, all which were in the first. First, there was wanting the (*n*) *Ark of God.* Secondly, *Urim and Thummim*; *God* gave no answer by these two, as in former times. Thirdly, *Fire*, which in the second *Temple* never descended from heaven to consume their burnt-Offerings, as it did in the first. Fourthly, the *Glory of God* appearing between the *Cherubims*, this they termed שכינה *Schecina*, the *habitation*, or *dwelling of God*, and hereunto the *Apostle* alludeth, *In him dwelleth the fulness of the Godhead bodily*, Coloss. 2. 9. *Bodily*; that is, not in clouds and ceremonies, as between the *Cherubims*, but *essentially*. Lastly, the *Holy Ghost*; namely, enabling them for the gift of *Prophecy*; for between *Malachy* and *John* the *Baptist*, there stood up no *Prophet*, but only they were instructed *per filiam vocis*, which they termed בה קיל *Bath*, *Kol*, an *Eccho from heaven*; and this was the reason why those Disciples, *Act.* 19. 2. said, *We have not so much as heard whether there be an Holy Ghost.*

m *Hospinian. ex Talmudistis, de Orig. Templ. c.* 3.

n *D. Kimchi in Hag.* 1. 8. *Eadem scribit. Rabbi Solomon, ibib.*

Here it may be demanded, How that of the *Prophet Haggai* is true; *The glory of this last house shall be greater then the first*, *Hag.* 2. 10. I answer, *Herod's Temple* which

was

was built in the place of this, was of ſtatelier building than *Solomon*'s, and it was of greater glory, becauſe of *Chriſt* his Preaching in it.

Herod's *Temple* was afterwards ſo ſet on fire by *Titus* his ſouldiers, (*o*) that it could not be quenched by the induſtry of man: (*p*) at the ſame time the *Temple* at *Delphos*, being in chief requeſt among the Heathen people, was utterly overthrown by earthquakes and thunder-bolts from Heaven, and neither of them could ever ſince be repaired. The concurrence of which two Miracles evidently ſheweth that the time was then come, that God would put an end both to *Jewiſh Ceremonies*, and *Heatheniſh Idolatry*; that the Kingdome of his Son might be the better eſtabliſhed.

o *Genebrard. Chro. l. 2. anno Chriſt 69.*

p *Theodoret. l. 3. c. 11. Sozomenus, l. 5. c. 19. & 21.*

CHAP. II.

Their Synagogues, Schools, and Houſes of Prayer.

THe word *Synagogue* is from the Greek, συνάγω, to *gather together*; and it is applyed to all things whereof there may be a *collection*, as συναγωγὴ γάλακτος, *copia lactis*, συναγωγὴ πολέμου, *collectio eorum quæ ſunt ad bellum neceſſaria*. God ſtandeth in *Synagoga Deorum*, *the aſſembly of judges*: But *Synagogues* are commonly taken for houſes dedicated to the Worſhip of *God*, wherein it was lawful to *pray*, *preach*, and *diſpute*, but *not to ſacrifice*. In *Hebrew* it was called, בית חכנסת *Beth Hacneſeth*, the *Houſe of Aſſembly*. The *Temple at Jeruſalem* was the *Cathedral Church*; the *Synagogues*, as *petty Pariſh Churches* belonging thereunto.

Concerning

Concerning the time when *Synagogues* began, it is hard to determine. It is probable that they began when the Tribes were ſetled in the promiſed *Land*. The *Temple* being then too far diſtant from thoſe which dwelt in remote places, it is likely that they repaired unto certain *Synagogues* in ſtead of the *Temple*. That they were in *David*'s time, appeareth; *They have burnt all the Synagogues of God in the land, Pſal.* 74.8. And, *Moſes* of old time had in every City, them that Preached him, being read in the *Synagogues* every Sabbath, *Act.* 15.21.

a *Sigonius de rep. Heb. l.* 2. *cap.* 8.

In *Jeruſalem* there were (*a*) four hundred eighty *Synagogues*, beſides the *Temple*; partly for *Jews*, partly for *ſtrangers*: one for ſtrangers was called the *Synagogue of the Libertines*, *Act.* 6.9. Whence it had that name, whether from the *Roman Libertines*, ſuch as had ſerved for their freedome, being oppoſite to the *Ingenui*, thoſe that were free-born; (for many of thoſe *Libertines* became *Proſelytes*, and had their (*b*) *Synagogues*) or whether it were from (*c*) *Lubar*, ſignifying an *high place*; (for as their *Temple*, ſo their *Synagogues* and *Schools* were built on *hills* and *high places*) becauſe it is ſaid, *Prov.* 1.21. *Wiſdome calleth in high places:* I leave to the judgment of the Reader.

b *Philo in legat. ad Caium*
c *Vide Tremel. Acts* 6. 9.

Out of *Jeruſalem*, in other Cities and Provinces, were many *Synagogues*: there were *Synagogues* in *Galilee*, *Mat.* 4.23. *Synagogues* in *Damaſcus*, *Acts* 9.2. *Synagogues* at *Salamis*, *Acts* 13.5. *Synagogues* at *Antiochia*, *Acts* 13.14. Yea, their tradition is, that (*d*) *Whereſoever ten men of* Iſrael *were, there ought to be built a Synagogue.*

d *Maimon. in Teph. l.* 2. *c.* 11. *Sect.* 1.

Their *Synagogues* had (*e*) many Inſcriptions; *over the gate* was written that of the *Pſalm* 118.20. *This is the gate of the Lord, the righteous ſhall enter into it.* In the

e *Buxtorf. de abbrev. Hebr. pag.* 73. 81. 174

walls,

walls, these and the like sentences; *Remember thy Creator, & enter into the house of the Lord thy God in humility.* And *Prayer without attention is like a body without a soul.* And *silence is commendable in time of prayer.*

As the *Courts* of the people before the *Temple*, were distinguish'd by a wall into two rooms, the one for men, the other for women: so in the *Synagogues*, the women were separated from the men, (*f*) by a partition or Lattice, or wire-work.

(*f*) *Talmud. in tract. Suta cap. ult. vi. Buxtorf. Syn. c. 9. p. 240.*

In the *Synagogues* the Scribes ordinarily taught, but not only they, for *Christ* himself taught in them, *&c.* He that gave liberty to preach there, was termed ἀρχισυναγωγὸς. *The Ruler of the Synagogue.* There was also a *Minister* who gave the book unto the *Preacher*, and received it again, after the Text had been read. *Christ closed the book, and gave it again unto the Minister, Luke* 4.20. This is probably he, whom they called שליח אבור *Sheliach Tsibbur*, the *Minister* or *Clerk* of the *Synagogue.*

Their *Schools* were different from their *Synagogues.* *Paul* having disputed for the space of three months in the *Synagogue*, because divers believed not, but spake evil of that way, he departed from them, and separated his Disciples, disputing daily in the *School* of one *Tyrannus*, *Act.* 19. 8, 9, 10.

Their School sometimes is called בית *Beth*, an *house*, simply, as appeareth by that saying; (*g*) *Octodecim res de quibus contentio fuit inter domum Sammai, & domum Hillel, ne Elias quidem abolere posset.* Those eighteen matters controverted between the *house* of *Sammai*, and the *house* of *Hillel*, *Elias* himself could not decide; that is, between their two *Schools.* Sometime it is called בית המדרש *Beth hammidrasch*, an house of subtle and acute exposition. Here points

(*g*) *Disputationes sect. l. 2.*

were

were more exactly and punctually discussed, than in the *Synagogue*, or *Temple*; whence they held it a profounder place for exposition, than the Temple: To this purpose tend those sayings, (*h*) *They might turn a Synagogue into a School, but not a School into a Synagogue, for the sanctity of a School is beyond the sanctity of a Synagogue.* And that groweth from *Vertue to vertue*, *Psal.* 84. 7. * they interpret a kind of *promotion*, or *degree*, in removing *from their Temple to their School.* In their *Temple*, their Sermons were, as it were, *Ad populum*: in their *Schools*, *Ad Clerum.*

As they had *Synagogues*, so likewise *Schools*, in every City and Province; and these were built also upon hills. There is mention of the hill *Moreh*, *Judg.* 7. 1. that is, *the hill of the Teacher.*

The *Masters* when they taught their Scholars, were said to *give*: *Give unto the wise, and he will be wiser*, *Prov.* 9. 9.

The *Scholars* when they learned any thing, were said to *receive* it: *Hear my son, and receive my words*, *Prov.* 4. 10. Hence is that of the Apostle: *This is a true saying, and by all means worthy to be received*, 1 *Tim.* 1. 15. that is, *learned.* The like phrases of speech are in use among the (*i*) *Latines.*

Whether their *Oratories* or places of prayer, called *Proseuchæ*, were different places from their *Schools*, or *Synagogues*, I have not yet learned. That some of these were without the City, that proveth nothing, for so might *Synagogues* and *Schools* too. *Epiphanius* treateth of these (*k*) *Oratories*, but there he speaketh not one word to shew the lawfulness of civil businesses to be done in them: could that be proved, a difference would easily be shewn. Some say they were (*l*) *Synagogues*, others (*m*) *Schools.* Of this *house of Prayer*,

h *Maimon. Tephilla c.* 11. *Sect.* 14.

* *Paraphrast. Chal. in hunc locum.*

i *Da, si grave non est. Horat. l.* 2. *Sat.* 8. *Sed tamen iste Deus qui sit, da Tityre nobis. Virg. Bucol. Accipe nunc Danaum insidias. — Virg. Æneid. l.* 2.

k *Epiphan. Tom.* 2. *l.* 3. *c* 80.

l *Beza Act.* 16. 13.

m *Philo Jud. de vita Mosis, p* 530.

prayer, mention is made, *Acts* 16.13. in which S. *Paul* ſate down and ſpake unto the women: which geſture intimateth rather preaching then praying: true, all geſture was in uſe for prayer; ſtanding, kneeling, ſitting: *Abraham ſtood before the Lord*, *Gen.* 18.22. that is, *he prayed*. *The Publican ſtood afar off and prayed*, *Luk.* 18 13. Whence by way of proverb they ſay, (n) *Sine ſtationibus non ſubſiſteret mundus*; Were it not for ſtanding, the World could not ſtand. *Stephen kneeled*, *Acts* 7.60. *David* ſate before the *Lord*, and ſaid, 2 *Sam.* 7. 18. Yet *ſitting*, when the *ſpeech* is to the *people*, not to the *Lord*, implyeth *preaching*, not *prayer*. It is probable, that as at the gate of the *Temple*, ſo at the gate of theſe *Oratories*, the poorer ſort of people aſſembled to expect alms; whence ſome uſe the word (o) *Proſeucha*, to ſignifie an *Hoſpital*.

n R. Judah in lib. Muſar. vide Druſ. Præf. Matth. 6. 5.

The (p) *Talmudiſts* taxed the peoples negligence in prayer, ſaying they uſed three ſorts of *Amen*, and all faulty. *A faint Amen*, when they prayed without fervency. *A haſty Amen*, when they ſaid *Amen* before the prayer was done. *A lazy Amen*, when they pronounced it at length, as if they were aſleep, dividing the word *A-men*. The firſt they termed יתומה *Jethoma*, *pupillum*. The ſecond חטופה *Chetupha*, *Surreptitium*. The third, קטוגה *Ketugna*, *Sectile*, *quaſi in duas partes ſectum per oſcitantiam*.

o *Quæ te quærit Proſeucha? Juven. Sat.* 3.

p *Caninius de locis N. Teſtam. cap.* 5. *p.* 38.

CHAP. III.

Of the Gates of Jeruſalem.

THe gates of the whole circuit of the (a) wall about *Jeruſalem* were nine: The *Sheep-gate*, *Neh.* 3. 1. This was neer the *Temple*, and thorow it were

a *Scheindler pentaglot.*

led the *Sheep* which were to be ſacrificed, being waſhed in the Pool *Bethſaida* neer the Gate: *The Fiſh-gate, Nehem.* 3. 3. before this *Judas* is thought to have hanged himſelf. (*b*) Some think that theſe two Gates, and likewiſe the *Horſe-gate, Nehem.* 3. 28. were ſo called, becauſe they were in manner of three ſeveral *Market-places*; and at the one Gate, *Sheep*, at the other, *Fiſh*, and at the third, *Horſes* were ſold. The *Old-gate* was ſo called, becauſe, it was ſuppoſed to have remained from the time of the *Jebuſites*, and not to have been deſtroyed by the *Aſſyrians*; it was neer *Calvary*, and without this Gate *Chriſt* was crucified. Concerning the other Gates little is ſpoken.

b *Stukius convi. l.* 1. *c.* 11.

Touching the gates of the *Temple*, there were (*c*) two of principal note, both built by *Solomon*, the one for thoſe that were new married, the other for mourners and excommunicate perſons. The mourners were diſtinguiſhed from the excommunicate perſons, by having their lips covered with a skirt of their garment; none entred that gate with their lip uncovered, but ſuch as were excommunicate. Now the *Iſraelites* which on the *Sabbath* days ſate between thoſe gates, ſaid unto the *new married*; *He, whoſe Name dwelleth in this houſe, glad thee with children.* Unto the mourner, *He, which dwelleth in this houſe, glad and comfort thee.* Unto the excommunicate, *He, which dwelleth in this houſe, move thy heart to hearken to the words of thy fellows.*

c *R. Juda in l. Muſar. vid. Dru. præterit. Joan.* 9. 22.

Among the *Jews*, the gates were places of chiefeſt *ſtrength*, ſo that they being taken or defended, the whole City was taken, or defended: and they were chief places of *juriſdiction*, for in them *Judges* were wont to ſit, and to decide controverſies: hence proceeded

proceeded thoſe phraſes: *The gates of Hell ſhall not prevail againſt thee*, &c. And, *Thy ſeed ſhall poſſeſs the gate of his Enemies.*

CHAP. IV.

Of their Groves, and high Places.

THe ancient *Heathens* did not only not build *Temples*, (*a*) but they held it utterly unlawful ſo to do. The reaſon of this might be, becauſe they thought no *Temple* ſpacious enough for the *Sun*, which was their chief *God*. Hence came that ſaying, (*b*) *Mundus univerſus eſt Templum Solis*; *The whole world is a Temple for the Sun.* Moreover, they thought it unfit to ſtraiten, and confine the ſuppoſed infiniteneſs of their fancied *Deities* within wall; and therefore when after times had brought in the uſe of *Temples*, yet their *God Terminus*, and divers others of their *Gods* were worſhipped in *Temples* open roofed, which were therefore called ὑπαιθρα; This I take to be the reaſon why they made choice of *hills* and *mountains*, as the convenienteſt places for their Idolatry. Theſe *conſecrated hills*, are thoſe *high places*, which the *Scripture* ſo often forbids. Afterwards, as the number of their *Gods* increaſed; ſo the number of their *conſecrated hills* was multiplied, from which, their *Gods* and *Goddeſſes* took their names; as *Mercurius Cyllenius*, *Venus Erycina*, *Jupiter Capitolinus*. At length to beautifie theſe *holy hills*, the places of their idolatrous worſhip, they beſet them with trees, & hence came the *conſecratioon of Groves*, and *Woods*, from which their Idols many times were named.

a *Hoſpin. de Orig. Templ. pag.* 1.

b *Alex. ab Alex. lib.* 2. *cap.* 22.

named. (*c*) At last some choice and select *Trees* began to be *consecrated.* (*d*) Those *French Magi*, termed *Dryadæ*, worshipped the *Oak*, in *Greek* termed Δρῦς, and thence had their names. The *Etrurians* worshipped an *Holm-tree*; and (*e*) amongst the *Celtæ*, a *tall Oak* was the very Idol or Image of *Jupiter*.

Among the *Israelites*, the Idolatry began under the Judges *Othniel*, and *Ehud*, *Judg.* 3. 7. and at the last it became so common in *Israel*, that they had peculiar *Priests*, whom they termed *Prophets of the Grove*, 1 *King.* 18. 19. and *Idols* of the *Grove*; that is, *peculiar Idols*, unto whom their *Groves* were *consecrated*, 2 *King.* 21. 7. 2 *Chr.* 15. 16. As *Christians* in the consecration of their *Churches*, make special choice of some peculiar *Saints*, by whose name they call them, as Saints, *Peter*'s *Church*, S. *Paul*'s, S. *Andrew*'s, &c. So they consecrated their *Groves* unto peculiar *Idols*; whence in prophane Authors we read of *Diana Nemorensis*, *Diana Arduenna*, *Albunea Dea*; all receiving their names from the *Groves* in which they were worshipped: yea, the *Idol* it self is sometimes called by the name of a *Grove*: *Josiah brought out the Grove from the house of the Lord*, 2 *King.* 23. 6. It is probable, that in this *Idol* was pourtraited the form and similitude of a *Grove*, and thence it was called a *Grove*, as those silver similitudes of *Diana*'s *Temple*, made by *Demetrius*, were termed *Temples of Diana*, *Acts* 19. 24.

c *Populus Alcidæ gratissima, vitis Lyæo, Formosæ myrtus Veneri, sua Laurea Phœbo Virg. Eclog.* 7.

d *Plin. Nat. Hist. l.* 16. *c.* 44

e *Maximus Tyrius, Serm.* 38. *fol.* 225. *edit. Steph.*

CHAP.

CHAP. V.

The Cities of Refuge.

THeſe places of *Refuge*, appointed by God, differed from thoſe of *Hercules*, and *Romulus*, and other *Heathens*; becauſe God allowed ſafety only to thoſe, who were guiltleſs in reſpect of their intention: but the others were common Sanctuaries, as well for the guilty as the guiltleſs. If any man did fortuitouſly or by chance kill another man, in ſuch a caſe liberty was granted unto the Offender to fly; at firſt, unto the *Altar* for refuge, as is implied by that text of Scripture; *If any man come preſumptuouſly unto his neighbour, to ſlay him with guile, thou ſhalt take him from mine Altar*, *Exod.* 21. 14. Yea, we may conjecture this cuſtome of refuge to have continued in force always, by the practice of *Joab*, 1 *King.* 2. 28. Notwithſtanding leſt the *Altar* might be too far diſtant from the place where the fact might be committed, it is probable that therefore God ordained certain *Aſyla*, or *Cities of Refuge*, which for the ſame reaſon are thought to have been (a) equally diſtant one from the other in *Canaan*: the Cities were in number ſix; *Bezer* of the *Reubenites* country; *Ramoth* in *Gilead*, of the *Gadites*, and *Golan* in *Baſhan*, of the *Manaſſites*: theſe three *Moſes* ſeparated beyond *Jordan*, *Deut.* 4. 41. 43. The other three, appointed by *Joſhua* in the Land of *Canaan*, were *Cadeſh* in *Galilee* in Mount *Naphthali*; *Shechem* in *Ephraim*; and *Kiriatharba* (which is *Hebron*) in the mountain of *Judah*, *Joſh.* 20. 7. There are other Cities

(a) *Rab. Selom. Iarchi. Deut.* 19.

of

of like nature; *God* promiſed the *Iſraelites*, upon condition of their obedience, after their Coaſts were enlarged; but it ſeemeth that diſobedience hindred the accompliſhment thereof, for the Scripture mentioneth not the fulfilling of it.

Concerning theſe Cities, the *Hebrews* note from theſe words, *Thou ſhalt prepare the way*, Deut. 9.3. That the *Senate*, or *Magiſtrates* in *Iſrael*, were bound to prepare the ways to the *Cities of Refuge*, and (*b*) to make them fit, and broad, and to remove out of them all ſtumbling-blocks and obſtacles: and they ſuffered not any hill, or dale to be in the way, nor water-ſtreams, but they made a bridge over it, that nothing might hinder him that fled thither. And the breadth of the way to the *Cities of Refuge*, was not leſs than two and thirty Cubits, and at the partitions of the ways, they ſet up in writing, *Refuge, Refuge*: that the man-ſlayer might know and turn thitherward. On the fifteenth of the month *Adar*, or *February*, every year the *Magiſtrates* ſent meſſengers to prepare the ways.

b *Maimon. in Rotſach. cap. 8. ſect. 5.*

Furthermore it was provided, that two or three wiſe men ſhould be imployed, to perſwade the *Avenger of blood*, if haply he did purſue the man-ſlayer on the way, that he ſhould offer no violence, until the cauſe were heard and examined. The manner of examination was thus; The Conſiſtory or Bench of *Juſtices* who lived in that quarter, where the murder was committed, (*c*) placed; the party being brought back from the *City of Refuge*, in the Court, or Judgement-hall, and diligently inquired and examined the cauſe, who if he were found guilty of voluntary murder, then was he puniſhed with death, but if otherwiſe the fact were found caſual, then did they ſafe-

c *Paul. Fag. Num.* 35.5.

safely conduct the party back again to the *City of Refuge*, where he enjoyed his liberty, not only within the walls of the City, but within certain Territories and bounds of the City, being confined to such and such limits, until the death of the *high Priest*, that was in those days, at what time it was lawful for the offender to return and come into his own City, and unto his own house, even unto the City from whence he fled, *Josh.* 20. 6. By this means the offender, though he was not punished with death, yet he lived for the time a kind of exile, for his own humiliation, and for the abatement of his wrath, who was the *Avenger of blood*. (*d*) The *Areopagitæ* had a proceeding against mans-slaughter, not much unlike, punishing the offender ἀπενιαυτισμῷ, with a *years banishment*: Why the time of this exilement was limited to the death of the *high Priest* at that time, is not agreed upon by Expositors. But it is most probably thought, that the offender was therefore confined within that City as within a Prison, during the *high Priest's* life, (*e*) because the offence did most directly strike against him, as being amongst men, ἀρχηγὸς, *Ac princeps sanctitatis, The chief God on earth.*

d *Masius in Jos. cap.* 20.

e *Masius ibid.*

THE

THE THIRD BOOK TREATETH OF DAIES & TIMES.

CHAP. I.

Their Daies, Hours, Weeks, and Years.

BEfore we treat of their Feasts, it will be needful, by way of Preface, to understand somewhat concerning the divisions of their *Daies, Hours, Weeks*, &c.

Their *Day* was two-fold; *Natural*, containing *day* and *night*, and consisting of 24 hours; or *Artificial*, beginning at *Sun-rising*, and ending at *Sun-set*. Of this is that; *Are there not twelve hours in the day? John* 11. 9.

The *Natural-day* was again two-fold: *Civil, a working-day*, which was destined for civil businesses and works: this began at *Sun-rising*, and held till the next *Sun-rising*, *Mat.* 28. 1. or *Sacred*, a Festival or Holy-day, destined for holy exercises: this began at *Sun-set*, and continued till the next *Sun-set*.

Their

Their night was divided into four *quarters*, or *greater hours*, termed four *watches*, each *watch* containing three *leſſer hours*. The firſt they called *Caput vigiliarum*, the beginning of the watches, *Lam.*2.19. the ſecond was the middle watch, *Judg.*7.19. not ſo termed, becauſe they were only *three watches*, as (*a*) *Druſius* would perſwade, but becauſe it dured till *midnight*. The *third watch* began at *midnight*, and held till 3 of the clock in the morning. If he come in the *ſecond*, or *third watch*, *Luk.*12.38. The *laſt*, called the *morning watch*, *Exod.*14.24. began at three of the clock, and ended at ſix in the morning. In the *fourth-watch* of the night, *Jeſus* went out unto them, *Mat.*14.25. Theſe *Watches* alſo were called by other names, according to that part of the night which cloſed each watch. The *firſt* was termed ὀψὲ, the *even*. The *ſecond*, μεσονύκτιον, *Midnight*. The *third*, ἀλεκτοροφωνία, *Cock-crowing*. The *fourth* πρωΐ, the *Dawning*. *Ye know not when the Maſter of the houſe will come, at Even, or at Midnight, or at Cock-crowing, or at the Dawning, Mark* 13. 35.

a *Druſ. Judic.* 7. 19.

The day was likewiſe divided into four *quarters*, as appeareth by the Parable of the Labourers hired into the Vineyard, *Mat.* 20. The *firſt quarter* began at ſix of the clock in the morning, and held till nine. The *ſecond quarter* ended at twelve of the clock. The *third quarter* at three in the after-noon. The *fourth quarter* at ſix of the night. The firſt *quarter* was called the *third hour*, *verſ.* 3. The ſecond *quarter*, the *ſixth hour*, *verſ.*5. The third *quarter*, the *ninth hour*, *verſ.*5. The laſt *quarter*, the *eleventh hour*, *verſ.* 6.

Where note, that the three firſt quarters had their names from the hour of the day, which cloſed the quarter (for they began their count of their leſſer hours, from ſix a clock in the morning, and our 6,

7, 8, 9, 10, 11, 12. 1, 2, 3, 4, 5, 6. was their 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.) only the last was called the *eleventh hour*, by our *Saviour Christ*; whereas among the common people, it either was called, or should have been called, by proportion with the rest, the *twelfth hour*; to intimate unto us, that though *God* in his mercy accept labourers into his Vineyard *eleven hours* of the day, yet he seldom calleth any at the *twelfth*; for that is rather an hour to discharge servants, than to admit new.

Some Expositors finding mention of the dawning of the day, in this Parable, *vers.* 1. (*b*) They reckon the 4 *quarters* of the day after this manner. *Hora prima, Hora tertia, Hora sexta, Hora nona.* Where first they err, in taking the *Dawning* of the day for the *first hour* of the day; for πρωὶ, the *Dawning*, signifieth the *last quarter of the night*, called the *Morning watch*. Secondly, they err in making the *last quarter of the day* to be the *ninth hour*, for what then shall become of the *eleventh hour*, mentioned in the same Parable?

By this division of the day into these four *quarters*, or *greater hours*, the *Evangelists* are reconciled touching our *Saviour's* Passion. He was crucified at the third hour, *Mark* 15.25. *S. John* intimateth his examination before *Pilate*, to have been *Hora quasi sexta, about the sixth hour John* 19.14. In the first place, understand by his crucifying, not *his hanging on the Cross*, which was not till the *sixth hour*, *Luke* 23.44. nor his *expiration*, which was not till the *ninth hour*, *Mar.* 15.34. but his *examination* under *Pilate*, at which time the people cried out, *Crucifie him, Crucifie him*; and then the third and sixth hour will easily be re-

b Erat autem primus ternarius à prima usq; ad tertiam, & dicebatur prima hora, secundus erat à tertia, usque ad Sextam, & dicebatur hora tertia; tertius erat à sexta usque ad nonam, & dicebatur sexta; quartus à nona usq; ad ultimam, quæ erat duodecima, & dicebatur nona. Refellit hanc opinionem Toletus, receptam licet à multis recensionem (ut ipse ait) quoniam de undecima cujus meminit parabola, altum apud hos silentium. Jure vapulant à te, Tolete, qui excludunt undecimã, constanter tamen afferenda est contra te quadripartita diei divisio, in hoc potissimum illorum error consistit, quod horam primam faciunt, non inveniunt; horã undecimam inveniunt, excludant tamen, nihil à mente Evangelistarum magis alienum, quam ut πρωτὰ verteretur hora prima diei, quæ in illorum scriptis sonat quartam noctis vigiliam. V. d. Tolet. in Joan. cap. 19. Annot. 8.

conciled

conciled, for these two hours immediately following one another, what was done on the third hour, might truly be said to be done about the sixth.

Lastly, This sheweth that the hours among the *Jews* were of two sorts; some lesser, of which the day contained twelve: others *greater*, of which the day contained four, as hath been above shewn: the lesser are termed *hours of the day*, *Are there not twelve hours of the day? John* 11.9. The greater, some term *hours of the Temple*, or *hours of prayer*. *Peter* and *John* went up into the *Temple*, at the *ninth hour of prayer*, *Acts* 3.1. But in truth there are but three hours of prayer, the *third*, the *sixth*, and the *ninth*. (c) The *third* instituted by *Abraham*, the *sixth* by *Isaac*, and the *ninth* by *Jacob*. The *third hour* the *Holy Ghost* descended upon the *Apostles*, *Acts* 2.15. About the *sixth*, *Peter* went up to the house-top to pray, *Acts* 10.9. At the *ninth*, *Peter* and *John* went into the *Temple*, *Acts* 3.1.

(c) *Drusius in præterit. Act.* 3. 1. *Non fuisse ultra tres horas precationis in die apud Judæos, ita existatur David Kimchi.*

From these greater hours of the day and night, the *Canonical hours* in use in the *Roman Church*, had their beginning; each *Canonical hour* containeth three lesser hours, so that in the whole night and day there are eight *Canonical hours*. At six of the clock in the evening began the first, and that is termed *Hora vespertina*; or *vespertinum* simply, (*officium* being understood) their *Vespertine*. At nine of the clock at night began the second, and that is termed *Completorium*, their *Completory*. At midnight began the third, *Nocturnum*, their *Nocturn*. At three of the clock in the morning, began their *Matutinum*, their *Matines*. The Canonical hours for their day-service were named, *Hora prima*, *tertia*, *sexta*, *nona*. Their first hour began from six of the clock in the morning, and held till nine; the third from nine till twelve,

Vid. Bellarm. de bonis oper. in part. 1. cap 10.

the ſixth from twelve till three, the ninth from three till ſix at night.

The Dial in uſe among the ancient *Jews*, differed from that in uſe among us: theirs were a kind of ſtairs; the time of the day was diſtinguiſhed, *not by lines*, but by *ſteps*, or *degrees*; the ſhade of the Sun every half hour moved forward to a new *degree*. In the Dial of *Ahaz*, the *Sun* went back מעלות *Maghaloth*, *degrees*, or *ſteps*, not *lines*, *Iſai.* 38. 8.

Their weeks were two-fold; the one was *ordinary*, conſiſtin of *ſeven dayes*, the other *extraordinary* and *Prophetical*, conſiſting of *ſeven years*, *Dan.* 9. 24. The firſt is termed *Hebdomas diaria*, *a week of dayes*; the ſecond, *Hebdomas annalis*, *a week of years*.

The *Hebrews* at firſt meaſured their months according to the courſe of the *Sun*, whence they are called *Menſes ſolares*; and then every month conſiſted of thirty dayes. The waters prevailed from the ſeventeenth day of the ſecond month, *Gen.* 7. 13. unto the ſeventeenth day of the ſeventh month, *Gen.* 8. 4. that is, full five months. If we will number the dayes, they were an hundred and fifty, *Gen.* 7. 24. Whereby it appeareth, that every month contained full thirty dayes. After the *Iſraelites* departure out of *Ægypt*, then they meaſured their months by the courſe of the Moon; they are termed *Menſes Lunares*: they contained either thirty dayes, and then they were called *Menſes pleni*, *full Months*: or twenty nine dayes and then they were called *Menſes cavi*, *Deficient Months*.

The *Sun* exceedeth the *Moon* in her courſe eleven dayes, (*c*) hence every third or ſecond year, one month was inſerted. Now becauſe the twelfth month in the *Hebrew Kalendar* was called *Adar*, hence when a month was inſerted, the laſt was called *Ve-adar*, the ſecond *Adar*. Before

(*c*) *Vide Kalendarium Hebraicum Menſteri, pag.* 52.

Before their captivity in *Babylon*, they counted their months without any name, according to the number. The *First, Second, Third month, &c.* After their return from *Babylon*, they called them by these names;

		They answered to part of
1. *Nisan*; it was also called אביב *Abib*, which signifieth an *ear of corn*: in this month Barley began to be *eared*.	1	March. April.
2. *Iiar*, it was also called זיו, which signifieth *beauty*: then the Trees began to be *beautified* with Buds and Blossoms.	2	April. May.
3. *Sivan.*	3	May. June.
4. *Thamuz.*	4	June. July.
5. *Ab.*	5	July. August.
6. *Elul.*	6	August. September.
7. *Tisri*, otherwise called *Ethanim.*	7	September. October.
8. *Marchesuan*, it was called *Bull.*	8	October. November.
9. *Chisleu.*	9	November. December.
10. *Tebeth.*	10	December. January.
11. *Chebeth.*	11	January. February.
12. *Adar.*	12	February.
13. *Ve-adar.*		March.

Ἐν μὲν δευτέρῳ δὶ ᾧ μὲν ὑπὸ Μακεδόνων λεγομένῳ Μαρσομάνη ᾗ ὑπὸ Ἑβραίων, οὕτω γὰρ Αἰγύπτιοι τὸν ἐνιαυτὸν ἦσαν διατεταχότες. Μωυσῆς ᾗ τὸν Νισὰν, ὅς ἐστι ξανθικὸς, μήνα πρῶτον ἐπὶ ταῖς ἑορταῖς ὥρισεν. *Joseph. l. 1 c 4. Mendose ponitur* μαρσονάνη *pro* μαρχασουὰν, *qui mensis erat olim secundus apud Hebræos, sicut & Dius apud Macedones.*

Before their coming out of *Egypt*, they began their year in the month of *Tisri*, and thus they continued it alwayes after, for civil affairs, for their date of buying, selling, their *Sabbatical years*, years of *Jubile*, *&c.* After their coming out of *Ægypt*, they began their year in the month *Nisan*, and so continued it for the computation of their greatest Feasts.

CHAP. II.

Of their Feasts.

BEfore we descend to their particular *Feasts*; First we will see their manner of Feasting in general. Their ordinary meals, as they were not many in a day, so neither were they costly. They were called (*a*) *Arucoth*, which word signifieth properly, such Fare as Travellers and Way-faring Men use on their journeys. The word is used, *Jer.* 40.5. *So the chief Steward gave him victuals, and a reward, and let him go.* Likewise *Prov.* 15.17. *Better is a dinner of green herbs where love is.* The extraordinary and more liberal kind of entertainment, by way of feasting, was commonly called (*b*) *Mischte*, from their liberal drinking at such meetings. There was also another kind of feasting, wherein they made merry together, eating the remainders of their Sacrifices; this they termed (*c*) *Chag.* From this custome of having a feast at the end of their Sacrifices, the *Christians* of the *Primitive Church* instituted their *Love-feasts* to (*d*) succeed the *Lords Supper*: In both these greater and more solemn

Feasts,

a *ab* ארח אדוחות *Iter facere, significat viaticum.*

b משתה *Convivium, compotatio dicitur à potando, sive bibendo, ut Græcè συμπόσιον, ab altera ejus parte.*

c חג, *Festum, celebris solemnitas à radice* חגג, *Festum celebravit.*

d *Chrysostom.* 1 *Cor.* 11 *Hoc autem præcipio.*

Feasts, there were some Ceremonies used by them, as *preparatory to the Feast*, others in their *giving thanks*, others in their *gesture at Table*.

The *Ceremonies preparatory* were principally these three, 1. *Salutation.* 2. *Washing the feet of the guests.* 3. *Pouring Oyl on them.*

Their *Salutations* were testified either *by words*, or some *humble gesture of the body*. By *words*, and then these were the usual forms; *The Lord be with you*: or *The Lord bless you*, *Ruth.* 2. 4. From the last of these, *blessing* is often taken in Scripture for *saluting*. If thou *meet* any, (*e*) *bless* him not, or if any *bless* thee, answer him not again, saith *Elisha* to *Gehazi*, 2 *Kings* 4.29. The sense is, as our *English* renders it, *Salute him not*. Sometimes they said, *Peace be unto thee, peace be upon thee, Go in peace*, and such like: *When ye come into an house, salute the same; and if the house be worthy, let your peace come upon it, but if it be not worthy, let your peace return to you*, *Matth.* 10. 12. 13. By *gesture*; their *salutations* were signified sometimes by *prostrating the whole body*; sometimes by *kissing the feet*, *Luke* 7. 38. commonly by an (*f*) *ordinary kiss*. *Moses* went out to meet his father-in-law, and did obeysance, & *kissed him*, *Exod.* 18. 7. Moreover, *Joseph kissed* all his brethren, and wept upon them, *Gen.* 45. 15. This Saint *Paul* calleth an *holy kiss*, 1 *Cor.* 16. 20. *S. Peter*, a *kiss of charity*, 1 *Pet.* 5. 14. (*g*) *Tertullian* calleth it *Osculum pacis*, *A kiss of peace*. These were *kisses*, which a *Cato* might give, and a *Vestal* receive: Of this sort the *Jews* had (*h*) three kinds; (*i*) *A kiss of salutation*, which hath been specified by some of those former instances. (*k*) *A kiss of valediction*: Wherefore hast thou not suffered me to kiss my sons and my daughters, *Gen.* 31. 28. (*l*) *A kiss of homage*; the word signifieth

e *Tertull. l. 6. advers. Marcion.*

f *Xenophon. de institut. Cyr. lib. 1 pag. 17 lit. lib. 5. pag. 113.*

g *Tertul. de orat. cap. 14.*

h *Vide Dufium ad difficiliora loca Exod. c. 12.*

i נשיקות פרקים, *Neshoth pharkim, Oscula provinquorum*

k נשיקות פרושות *Nish koth parishath, Oscula separationis*

l נשיקות גדולה *Neshikoth gedola, Oscula magnatum.*

nifieth a *kiss of state* or *dignity*, but was to testifie their *homage*, and acknowledgment of their *Kings* Soveraignty. Then *Samuel* took a Vial of Oyl, and poured it upon *Saul's* head, and *kissed* him, 1 *Sam.*10.1. And unto this they refer that in the second *Psalm*, *Kiss the son, lest he be angry.* These *salutations*, howsoever they were such as were used mutually, sometimes in their meetings abroad upon the way, yet were they such, as were used also in their entertaiment, as clearly appeareth by many of those fore-quoted examples.

i *Lotio pedum ante discubitum non solum Judæis, sed & gentibus ipsis erat usitata. Locus hic tuus est, hic accumbe, ferte aquam pedibus. Plautus. Pers.*

The second *Ceremony preparatory* was, (*i*) *washing their feet.* And the man brought the men inro *Joseph's* house, and gave them water, and they did *wash their feet*, *Gen.*43.34. This office was commonly performed by servants, and the meanest of the family, as appeareth by our *Saviour Christ*, who to leave an example of humility behind him, *washed his Disciples feet*, *John* 13.5. And *Abigail*, when *David* took her to wife, said, Behold, let thine hand-maid be a servant, to *wash the feet* of the servants of my *Lord*, 1 *Sam.*25. 41. For this purpose they had certain Vessels in readiness for such imployments: that which our *Saviour* used, we translate a *Basin*, *John* 13.5. He poured out water into a *Basin.* The word νιπτὴρ there used, signifieth in general a *Washpot*, and is there used for that which in strict propriety of speech, the *Grecians* termed ποδόνιπτηρ, (*i*) *A washpot for our feet:* Some may here make the question, whence this water was poured? I see no inconvenience, if we say, that there were usually in their Dining-rooms greater vessels, from which they poured out into lesser, according as they needed; of which sort it is not improbably (*k*) thought that those Water-pots were

k *Stukius. lib. conviv.*

men-

tioned, *John* 2.6. There were set there *six Water-pots* of stone, after the manner of the *purifying* of the *Jews*. By *purifying* there, understand this complemental *washing* of which we treat: Now if we consider the washing of their hands, usual and commendable in it self, though superstitiously abused by *Scribes* and *Pharisees*, and the washing of their feet, before and after meal, (for our *Saviour* washed his Disciples feet after supper) which second washing, the *Hebrews* say it was in use only at the *Passover*, there must needs be use of great store of water in their greater Feasts; and therefore no marvel, if many and capacious vessels stood in readiness. Farther, we are to note, that as the office was servile and base, so the vessel: which observation giveth light to that, *Psal.*60.2. *Moab is my wash-pot*; that is, the *Moabites* shall be basely subject unto me, as the pot in which *I wash my feet*.

The third *Ceremony preparatory*, was *pouring out of oyl*. A woman in the City brought an Alabaster box of oyntment, and stood at his feet behind him weeping, and began to wash his *feet with tears*, and did wipe them with the *hairs of her head*, and kissed his feet, and *anointed them with the ointment*, *Luk.* 7.37,38. It was also poured *upon the head*, whence in the same place, *Christ* challengeth the *Pharisee* which entertained him, *Mine head with oyl thou didst not anoint*, *vers.*46. *Psal.* 2. 3. 5. *Thou anointest mine head with oyl*.

After these *ceremonies of preparation* had been performed, then they proceeded to *give thanks*. The *Master of the house* sitting down together with his guests, took *a cup full of wine* in his right hand, and therewith began his *consecration*, after this manner;

l דבלופ אתח וי אלתוני העולם צלד בולפ פרו חגפז *Benedictus sis tu, Domine Deus noster rex mundi, qui creas fructum vitis* m חויז בלכת

(*l*) *Blessed be thou, O Lord our God, the King of the world, which createst the fruit of the Vine.* Having said thus, he first lightly tasted of the Wine, and from him it pass'd round the Table. This grace of thanksgiving, they call (*m*) *Bircath haiaiin, the blessing of the cup.* With this *Christ* himself seemeth to have begun his Supper; *He took the cup, and gave thankss and said, Take this and divide it among your selves, for I say unto you, I will not drink of the fruit of the vine, until the Kingdom of God shall come,* Luk. 22. 17, 18. After the *blessing of the cup, the Master of the house took the bread*, which they did *Scindere*, but not *Abscindere*, lightly cut for the easier breaking thereof, but not cut in sunder; and holding this in both his hands, he *consecrated* it, with these words; *Blessed be thou, O Lord our God, the King of the world, which bringest forth bread out of the earth.* This *consecration of bread*, they termed, (*n*) *Bircath halechem.* After the *consecration*, he *brake the bread*, (whence the *master of the house*, or he who performed these blessings in his stead, was termed *Habotseang*, (i. *the breaker*): the bread being broken, he distributed to every one that sate at the table a morsel, which being done, then they began to feed upon the other dishes that were provided. This rite of blessing both the cup and the bread, they observed only in their solemn Festivals; otherwise they consecrated the bread alone, and not the cup. In their Feast time, they seasoned their meat with good conference, such as might either yield matter of instruction, or exercise their wits; which practice was also observed in their *Christian* (*o*) *love feasts.* Of the first sort, was that Parable proposed by our blessed *Saviour* at a Feast, *Luk.* 14. 7. Of the second, was *Sampson's* Riddle, which he proposed unto his Companions,

n בקבת תלחם *Benedictionem panis Drusius in N.T. part. altera. p. 78.* הביצעה

o *Non tam cœnam cœnant quam disciplinam. Tertul. Apolog. c. 39.*

Judg.

Judg. 14. 12. At the end of the Feast, they again gave thanks, which was performed in this manner, either by the *Master of the house* himself, or by some guest, if there were any of better note at the table: he taking a cup of wine in both his hands, began thus, *Let us bless him who hath fed us with his own, and of whose goodness we live* t then all the guests answered, *Blessed be he of whose meat we have eâten, and of whose goodness we live.* This *grace* they called (*p*) *Bircath Hamazon.* (*q*) And this is thought to be the cup wherewith *Christ* after Supper commended the mystery of his blood to his Disciples: after this, he which began the thanksgiving proceedeth, *Blessed be he, and blessed be his Name,* &c. annexing a longer prayer, in which he gave thanks; First, for their present food. Secondly, for their deliverance from the *Ægyptian* servitude. Thirdly, for the Covenant of Circumcision. Fourthly, for the Law given by the Ministry of *Moses.* Then he prayed, that *God* would have mercy; 1. On his people *Israel.* 2. On his own City *Jerusalem.* 3. On *Sion* the Tabernacle of his Glory. 4. On the *Kingdom* of the house of *David* his Anointed. 5. That he would send *Elias* the Prophet. 6. Lastly, That he would make them worthy of the days of the *Messiah,* and of the life of the world to come.

(*p*) ברכת המזון

(*q*) *Vid. P. Fag. in præc. Hebr.*

This prayer being ended, then all the guests which sate at the Table, with a soft and low voice, said unto themselves in this manner, *Fear the Lord all ye his holy ones, because there is no penury to those that fear him; The young Lions do want and suffer hunger, but those that seek the Lord want no good thing.* Afterward he which began the thanksgiving, *blessed the cup* in the same form of words, as he used at the first

sitting down, saying; *Blessed be thou, O Lord God, the King of the world, which createst the fruit of the Vine:* and therewith he drank a little of the wine, and so the cup passed round the table. Thus they began and ended their Feast, with the *blessing of a cup*: this cup they termed כי סחלל *Co shillel, Poculum* ὑμνήσεως, *A cup of thanksgiving:* and *both these cups* are mentioned by Saint *Luke*; and, which is worth our observation, the words of *Consecration*, whereby it was instituted, as part of the blessed Sacrament in the *New Testament*, were added only to the last cup. *This cup is the New Testament in my blood, which is shed for you.* After all this, they sung (*s*) Hymns and Psalms, which also was practised by our blessed Saviour, *Mark* 14. 26. So that, howsoever he used not any superstitions either then practised, or since added by after-*Jews*, (as the drinking of (*t*) four cups of wine, (*u*) or the breaking of the bread with all ten fingers, in allusision to the ten Commandements, *&c.*) yet in the beginning, and ending, we see his practice suitable with theirs. If any desire a larger discourse of these Blessings, noted out of the *Rabbines*, let him read* *P. Fagius* his Comment on *Deut.* 8. 10. From whom I have borrowed a great part of what herein I have delivered. If any shall here object, that I seem to make the *blessed Sacrament* of our Lords body and blood, a *Jewish Ceremony*; I answer, no; For, as a kind of initiatory purification by water, was used before by the *Jews* of old, and no *Proselyte* was admitted into the Church of the *Jews*, without this purification: yet it was no more a *Sacrament* to them, than *Circumcision* was to *Turks* and *Saracens*. Thus, neither was breaking the bread *sacramental* to the *Jew*, but then it became a *Sacrament*, when *Christ* said of it; This

s *Scalig. de emend. Temp.* 6. *p.* 273.

t *Moses Kotsensis, fol.* 118. *c.* 1.

u *Sebastian. Munster. Mat.* 26.

* *It. præc. Heb. per Fagium editas.*

is

is my body. This cup is the *New Testament* in my blood, *&c. Luke* 22. 19. The *Jews* could not say, The cup of blessing which we bless, is it not the Communion of the blood of Christ? 1 *Corinthians* 10. 16.

The last thing considerable in their *Feasts*, is their *gesture*. In the dayes of our *Saviour*, it is (*y*) apparent that the gesture of the *Jews* was such as the *Romans* used. The table being placed in the middest, round about the table were certain beds, sometimes two, sometimes three, sometimes more, according to the number of the guests; upon these they lay down in manner as followeth. Each bed contained three persons, sometimes more, seldome or never more. If one lay upon the bed, then he rested the upper part of his body upon the left elbow, the lower part lying at length upon the bed: but if many lay on the bed, then the uppermost did lie at the beds head, laying his feet behinde the second's back: in like manner the third or fourth did lye, each resting his head in the others bosome. Thus *John* leaned on *Jesus bosom*, *John* 13.23. This, first, is an argument of *special love* towards him, whom the *Master of the house* shall take into his own *bosom*; *John, he was the beloved Disciple*. Secondly, an argument of *parity*, amongst others, resting in one anothers bosom. *Many shall come from the East and West, and shall sit down with Abraham, and Isaac, and* Jacob, *Mat*. 8. 11. And where shall they sit? In *Abrahams bosom, Luk*. 16. 22. that is, they shall all sit at the same table, be partakers of the same glory. Thus *Christ*, he was in the *bosom of his Father*, *John* 11. 8. that is, in the *Apostles* phrase, *He thought it no robbery to be equal with his Father*. Their tables were certainly circular, or round, whence their

y Voces quibus usi sunt Evangelistæ, sonant Accubitum non Sessionem: ἀναπεσεῖν Luc. 22. ἀνακεισθαι, Mat. 26. Κατακεῖσθαι, Luc. 14. ἀνακλιθῆναι, Mat. 14.

their manner of sitting was termed (z) *Messibah*, a *sitting round*; and their phrase of inviting their guests to sit down, was, *Sit round*: We will not sit round until he come hither, 1 *Sam.*16.11. Again, Thy children shall be like Olive-plants *round* about thy table, *Psal.*128.3. This custome of lying along upon a *bed*, when they took their meat, was also in use in *Ezekiel's* time; Thou satest upon a stately *bed*, and a table prepared before it, *Ezek.*23.41. (a) And whether this were the custome of the ancient *Hebrews*, I leave to be discussed by others. But unto this doth *Amos* allude; They laid themselves down upon cloaths laid to pledge by every Altar, *Amos* 2.8. that is, the (b) *garments* taken to pledge they use in stead of *beds*, when at their Altars they eat things sacrificed to Idols: Yea, the plucking off their shooes when they went to table, implyeth this custom of lying at Table, to have been very ancient. The plucking off their shooes seemeth to have been generally received, when they were in *Ægypt*; for this cause is it that they had a strict charge in eating the *Passover*, to have their shooes on their feet, for greater expedition. The reason why they usually pluckt them off, was, for the clean keeping of their Beds, on which they lay. Here, seeing the rule of observing the *Passeover*, requireth, that it should be eaten with their shooes on their feet, which argueth rather *standing* then *lying upon a bed*: it may be demanded, Whether *Christ transgressed* not against the first institution thereof, in the manner of his sitting at the table? *Tremelius* answereth thus; and, in my mind, fully: We must know, saith he, that *Exod.*12. it was commanded, after what manner, they, ready to depart out of *Ægypt*, should eat the *Passeover* at that time; for the necessity

z מסבח *Disjunctius, cujus radix est* סבב *circumivit, Ambivit.*

a *Philo Jud. p.* 381.

b *Vetustissimus mos erat, super lanatis pellibus discumbere. Qui poterat pelles addere, dives erat. Ovid.*

neceſſity of that time ſo required, namely, an haſty eating thereof; but afterward, in the Law, where it is commanded that this Ceremony of the *Paſchal* ſhould be renued every year, thoſe words are not added. Wherefore all the *Hebrew Doctors*, both ancient and modern, do teach with one joynt conſent, that the commandment of *ſprinkling the door-poſts with blood*, of *having on their ſhoos*, of *girding their loyns*, of *taking ſtaves in their hands*, and *eating the Lamb in haſt*; did not extend it ſelf to the generations following, but only to have concerned that very night, wherein they departed out of *Egypt*: Yea, it was an ancient tradition amongſt them, that when they did in after-times eat the *Paſsover*, they would ſit down, or lean upon a bed, as our *Saviour* and his Diſciples did, in token of their Deliverance obtained.

d *Talmud. tract. de Piſchate. vid. Tremel. loco ſuperius citato.*

The parties that gave entertainment at their *Feaſts* were two; 1. (*e*) The *Maſter of the houſe*, 2. The *Maſter of the Feaſt*; they differed thus: the *Maſter of the houſe* was termed בעל חביה *Baal habeth*, οἰκοδεσπότης, *Pater familias*. The *Maſter of the Feaſt* was termed בעל משתה *Baal miſchte*, ἀρχιτρικλίνος, *Triclinii præfectus*. The *Maſter of the Feaſt* was the chief ſervant, attending the *Maſter of the houſe* in time of the Feaſt. Others add a (*g*) third ſort, whom they would to be *Præfecti morum*, in Greek they were termed οἰνόπται. Their Office was thought to have been the inſpection of the gueſts, that none ſhould diſorder themſelves by drinking too much; whence they were called ὀφθαλμοὶ, *the eyes of the Feaſt*. Such kind of officers were in uſe in *Ahaſueroſh* his Court, *Eſth.* 1.8. and likewiſe among the (*h*) *Athenians*; but whether any ſuch belonged unto the *Jews* is juſtly doubted.

e *Vid. Caſaubon. exercit. p.* 278.

g *Gaudentius Brixianus. vid. Caſaubon. ibid.*

h *Athenæus, l.* 10.

The

The ancient *Jews*, they were both hospital, ready to entertain, and also liberal in their entertainment: their hospitality is commended throughout the Scripture, though now it be grown out of use among them, as appeareth by that proverbial speech concerning the entertainment of a Friend: (*i*) *That the first day he is Oreach, a guest: the second Toreach, a burden; the third Barach, a runnagate.* Their liberality appeared by remembring the poor at their Feasts, by sending them portions. *Send portions* unto them for whom nothing is prepared, *Neh.* 8. 10. (*k*) This was afterward practised by Heathens, who in their solemn Feasts did not only entertain their guests for the present, but did also allow them certain junkets to carry away with them. These they termed ἀποφόρηλα: and likewise, unto their friends who were absent they sent portions, which they termed μερίδας. This observation giveth light to that *Canon* in the *Laodicean Councel*, which forbiddeth the *Christians* in their love Feasts, μὴ ἐν ἀιρέσι, to *send portions*, the reason of which prohibition, I conceive to be three-fold. First, that *Christians* might not symbolize with *Heathen* people. Secondly, That none presuming that their portions should be sent them, might absent themselves. Thirdly, that those present (especially the poorer sort, as it often falleth out) might not be injured, by having the best of their provision sent away in such portions.

Here we may note, for conclusion, that, as the time of their supper was towards the evening, and then they gave greatest entertainment; So the time of their dinner was about the sixth hour of the day, that is, as we count, about noon. Kill meat and make ready, for the men shall eat with me at *noon*, *Gen.*

i אורח *Hospes* טורח *Onus* בריח *Profugus: Buxtorf. Synag. cap.* 32. *p.* 493.

k *Moris erat veteribus, in conviviis* μερίδας *mittere absentibus amicis. Theophrastus, c.* περὶ μεμψιμοιρίας. *Idem testatur Plut. in Agesilao,* διέπεμπε μερίδας τοῖς φίλοις ἀπὸ τῆς τεθυμένων. *Eundem morem Judæis in usu fuisse testantur sacræ literæ, Nehem.* 8. 10. ἀποστείλατε μερίδας.

*Gen.*43.16. *Peter went up upon the houſe to pray about the ſixth hour; then waxed he an hungred, and would have eaten, but whiles they made ſomething ready, he fell into a trance,* Acts 10.9,10.

Moreover we may here note the difference between thoſe *three cups* mentioned in Scripture, ποτήριον τῆς εὐλογίας, 1 *Cor.*10. 19. The *cup of bleſſing*, and this is applyed to thoſe ſeveral cups uſed in their ſolemn Feaſts, becauſe of thoſe bleſſings or thankſgiving annexed. Secondly, ποτήριον εἰς παρακλησίν, *Jer.* 16. 7. The *cup of conſolation*; this was ſo called, becauſe it was ſent by ſpecial friends in time of mourning, as intending by this drinking to put away ſorrow and grief from the mourner. Thirdly, ποτήριον σωτηρίας, *Pſal.*116.13. *The cup of ſalvation*; this was uſed commonly after their *Peace-offrings*, which were vowed in way of thankſulneſs for benefits obtained. Whence the *Seventy Elders* commonly tranſlate *a Peace-offering*, σωτήριον, *A ſacrifice of ſalvation*, or *ſalvation it ſelf.*

CHAP. III.

Of their Sabbath.

THe word שבת *Sabbath*, from whence our *Engliſh* word *Sabbath*, is derived, ſignifieth *Reſt*, and is applyed to all *ſolemn Feſtivals. They polluted my Sabbaths*, *Ezek.*20.21. that is, my *Feaſts.* Sometimes it is applyed to the *whole week*, *Jejuno bis in Sabbato, I faſt twice in the week.* Sometimes, and that moſt frequently, it is uſed for that ſeventh day which God had ſet apart for his own Service. This laſt was holy, either by a ſimple holineſs which be-

to it, as was the ſeventh day; or elſe by a double holineſs occaſioned by ſome ſolemn Feaſt upon the ſame day, and then it was called, *Sabbatum magnum, a great Sabbath*, John 19.36. For on that *Sabbath-day* of which S. John ſpeaketh, the *Feaſt of the Paſsover* hapned that year.

The week days are termed by the *Hebrews* חולום *Cholim prophane days*, by the *Greek* ἐργάσιμοι, *working days*, but when they ſpeak of them altogether, τὸ μεταξὺ σαββάτων, *the ſpace of time between the two Sabbaths.* (a) This was the time upon which the *Gentiles* deſired to hear *Paul*, *Acts* 13.42. In reſpect of the different degrees of holineſs on days, the *Sabbath-day* is not unfitly compared to a *Queen*, or rather to thoſe whom they termed *Primary wives*; other *Feaſt-days* to *Concubines*, or *half-wives*; *working-days*, to *hand-maids*.

a *Scalig. de emend. Temp. l. 6. p. 261. Item Beza in hunc locum.*

The *Sabbath* began at (b) ſix a clock the night before: this the *Grecians* called παρασκευὴν σαββάτου; the *Hebrew* * *Biath haſchabbath*, the *entrance of the Sabbath*.

b *Scalig. de emend. Temp l. 6. p. 269.*

* חשבת באת

The *preparation* to the *Sabbath* began at (c) three of the clock in the after-noon; the *Hebrews* called this ערב השבת *Gnereb haſchabbath*, the *Sabbath eve*. By the ancient *Fathers* it was called (d) *cœna pura*; the phraſe is borrowed from *Pagani*, whoſe Religion taught them in their Sacrifices to certain of their *Gods* and *Goddeſſes*, to prepare themſelves by a ſtrict kind of holineſs; at which time of their preparation they did partake of a certain Supper, which as it conſiſted of choiſe meats, ſuch as thoſe *Heathens* deemed more holy than others: ſo it was eaten with the obſervation of *holy Rites* and *Ceremonies*; hence they themſelves were ſaid at this time of their preparation to be *In caſto*, and their preparatory Supper, termed, *Cœna pura*. Thus we ſee the reaſon why the

c *Joſeph. Antiq. l. 16. c. 10*

d *In vitibus Paganorum pœna pura appellabatur; cœna illis apponi ſolita, qui in caſto erant, quod Græci dicunt ἀγνεύειν, vel πεσσεύειν. Iſaac Caſaubon, Exercit. 16. p. 662.*

the *Fathers* called the *Sabbath-eve*, *Cœnam puram*. By the *Evangeliſts* it was called παρασκευὴ, *A preparation*, *Mark* 15.42. For diſtinction ſake, we may call that fore-time of the day προπαρασκευὴ, *A forepreparation*. For the whole day was a kind of preparation, as will appear by the particulars then forbidden. Firſt, on this day they might go no more than three *Parſa's*; now a *Parſa* contained ſo much ground as an ordinary man might go ten of them in a day. Secondly, Judges might not then ſit in Judgment upon life and death, as is ſhewn in the Chapter of Tranſlation of Feaſts. (*f*) Thirdly, all ſorts of Artificers were forbidden to work, only three excepted; *Shoomakers*, *Taylors*, and *Scribes*; the two former for repairing of apparel, the other for fitting themſelves by ſtudy to expound the Law the next day, and theſe were permitted but half the preparation time to work.

f *Caſaubon Exercit.* 16. p 477. *ex Michlol, Kimchi.*

The beſt and wealthieſt of them, (*g*) even thoſe that had many ſervants, did with their own hands further the *preparation*; ſo that ſometimes the Maſters themſelves would chop herbs, ſweep the houſe, cleave wood, kindle the fire, and ſuch like.

g *Buxtorf. Synagog. Jud. cap.* 10. *ex Talmud.*

In old (*h*) time they proclaimed the *Preparation* with noiſe of Trumpets, or Horns; but now the modern *Jews* proclaim it by the *Sexton*, or ſome under-Officer of the Church, whom they call שלוח צבור *Scheliach tſibbur*, The *Meſſenger of the Congregation*.

h *Buxtorf. Synagog. Judaic. ibid.*

Concerning the ſanctification of the *Sabbath* day it ſelf, in corrupter times ſome things the *Jews* added over and above that which God commanded. In other things they took liberty where *God* granted none. In the firſt, they were *ſuperſtitious*, in the ſecond *ſacrilegious*.

They took liberty: There were two thouſand

Cubits between the *Ark* and the *Camp*, when they marched, *Joſh.* 3.4. and in probability the ſame proportion was obſerved when they reſted: this diſtance of ground ſome interpret to be one mile, ſome two; ſome meaſuring it according to a leſſer, others according to a longer Cubit, which they term a *Geometrical Cubit*: but all agree in this, that theſe two thouſand cubits were a *Sabbath* days journey, though none, as I know, have obſerved the reaſon why it was ſo called, which I take to be this; On the *Sabbath* day they were all to repair to the place of *God*'s publick worſhip, which was two thouſand cubits diſtant from thoſe who camped neereſt; Hence follow four propoſitions. Firſt, That two thouſand Cubits any where, by proportion, might be called a *Sabbath dayes journey*. Secondly, That to thoſe who dwelt in the Camps more remote from the *Ark*, a *Sabbath dayes journey* was more than two thouſand Cubits. Thirdly, That it is now lawful on the *Sabbath day*, to joyn with the Congregation in the place of God's publick worſhip, though remote. Fourthly, That it was unlawful for the *Jews*, hereupon to take liberty to walk idlely whither they would, if it were not more than two thouſand Cubits, pretending it to be but a *Sabbath dayes journey*.

They added unto that which God commanded. 1. God ſaid, *Remember to keep holy a ſeventh day*: in which words, *God* ſanctified one day to be *Sabbatum*, (*i*) they added *Sabbatulum*; ſo they termed that additament of time which they annexed to the *Sabbath*. This addition of time was *two-fold*: ſome began the *Sabbath* ſooner than others; this was done by the *Jews* dwelling at *Tiberias*, becauſe they dwelling in a Valley, the Sun appeared not to them ſo

(*i*) *Hoſpinian. de Orig. feſt. c. 3.*

soon

soon as it did to others. Some again continued the *Sabbath* longer than others; this was done by those dwelling at *Tsepphore*, a City placed upon the top of a Mountain, so that the Sun shined longer to them, than it did to others: thus both of these did *Addere de profano ad sacrum*; Add somewhat of the working day, immediately going before, or immediately following after: none diminished of the *Sabbath*. (k) Hence *R. Jose wished that his portion might be with those that began the Sabbath, with those of* Tiberias, *and ended it with those of* Tsepphore.

k *Buxtorf. Comment. Masoret. cap 4 ex Musar.*

2. God said, *To morrow is the rest of the holy Sabbath unto the Lord, bake that ye will bake, and seethe that ye will seethe, Exod.* 16.23. This command was proper to the time of (l) *Manna*: the reason is there alledged, why they should prepare that day for the morrow, because upon the *Sabbath* day they should not finde it in the field. The *Jews* extend this command to all ages, and therefore they dressed no meat this day; this haply was the reason, that the *Heathen* people thought they (m) fasted on the *Sabbath*; though I deny not but this error might be occasioned in part from that phrase, *Jejuno bis in Sabbato.*

l *Jun. & Tremel. in Exod* 16.

m *Sueton. August. c* 76. *de jejun. Sabbat. Vid. Martial* 4. *Epig.* 4.

3. God said, *Ye shall kindle no fire throughout your habitations on the Sabbath day, Exod.* 35.3. This commandement was onely concerning fire for the furtherance of the work of the *Tabernacle*, (n) for therefore is the *Sabbath* mentioned in that *Chapter*, to shew, that the work of the *Tabernacle* ought to give place to the *Sabbath*. The *Jews* hence gather that it is unlawfull to kindle any fire at all on this day.

n *Vatablus in hunc locum. Item Trem. & Junius.*

4. God said, *In it thou shalt do no manner of work.* This the *Jews* understood without any manner of exception. (o) Hence they held it unlawful, to *roast an apple,*

o *Hospinian. de Orig. fest. c. de Sabbato.*

apple, to tuck an herb, to clime a tree, to kill or catch a flea. Hence they thought it unlawful, to defend themselves, being assaulted by their enemies on the *Sabbath* day; by this means, twice they became a prey unto the enemy. (*p*) First, unto *Antiochus*, whereupon *Mattathias* made a decree, that it should be lawful upon the *Sabbath* to resist their enemies; which decree again they understanding strictly, as if it did only give leave to resist, (*q*) when they were actually assaulted, and not by any labour that day to prevent the enemies raising of Rams, setling of Engines, underminings, *&c.* they became a prey, the second time, to *Pompey*. For the right understanding therefore of this command, we are to know, that three sorts of servile works were allowed.

p *Joseph. l.* 12. *cap.* 8.

q *Joseph. l.* 14. *c.* 8.

1. *Works of Charity: God*, that allowed them to lead their Oxe and Ass to water on the *Sabbath*, *Luke* 13. to make their lives more comfortable; much more allowed man liberty to dress convenient food for himself and his Family, that they might the more comfortably perform holy duties. *Christ* healed on the *Sabbath*; therefore, visiting the sick, and the use of the *Physician*, was both then and now lawful.

2. *Works directly tending to Gods worship*: not only killing of sacrifices, and circumcising of children on that day was allowed; but the *Priests* might lawfully blow their Trumpets and Horns on the *Sabbath* day, for the assembling of the people, *Numb.* 20. 2. And the people might warrantably go from their houses to the place of Gods publick worship. By proportion it is now warrantable for *Christians*, to ring bels to assemble the people together on the Lords day; to take journeys, to joyn with the publick congregation, or Preach the Word. Of these we may say, though

though they are in their own natures bodily labors, yet the *Temple* which was sanctified did change the nature of them, and make them holy, *Matt.* 23. 17. Or as the *Jews* say concerning the overthrow of *Jericho*, which according to their writings fell on the *Sabbath-day*: (r) *He which commanded the Sabbath to be sanctified, commanded it also to be prophaned.*

מי שצרת ז
על השבת
צרת לחלל
שבת

3. *Works of absolute necessity*, as the defending ones self against his enemy, and others of like nature: concerning which the *Jews* have a saying, (s) *Peril of life drives away the Sabbath*; And the *Christians* with a little change of a more common Proverb, say, *Necessitas non habet ferias*; *Necessity hath no Holy-days.*

K. O. Kimchi in Josh. c.

מסכניה ז
גפשדוחה
שבת

CHAP. IV.

Of their Passover, and their Feasts of unleavened Bread.

SOme of the *Fathers* have derived the word (a) *Pascha*, from a Greek Verb, signifying to suffer, because the *sufferings* and *Passion* of our *Saviour*, are celebrated about that time. (b) This opinion *Augustine* justly confuteth, for the word is originally an *Hebrew* word, signifying to *pass by*, *to leap*, or *pass over*. The *Etymology* is *God*'s own. It is the sacrifice of the *Lord*'s *Passover*, which *passed over*, &c. *Exod.* 12. 27.

The word *Passover* in Scripture hath three acceptions. First, it is taken for that yearly solemnity, which was celebrated upon the (c) fourteenth day of *Nisan*, otherwise called *Abib*; you may call it the *Passover of the Lamb*, because on that day toward the

a *Tertul. advers. Judaic. c.* 10. *It. Ambros. lib. de Myster. Pasch. cap.* 1.
b *Aug. in titul. Psal.* 68.
c *Et Theologia non pauci omnia quæ ad* 14. *noctem pertinent* 150. *attribuunt quem errorem hauserunt ex turbidis Robbinorum lacunis, qui hodie eundem errorem errant, teste Scaliger. de emend. Temp. l.* 6. *p.* 270.

the evening, the *Iſraelites* were commanded according to their Families to roaſt a *Lamb*, and eat it in their private houſes. Secondly, it ſignifieth that yearly Feſtivity which was celebrated on the fifteenth of *Niſan*: it may be called the *Paſſover of ſheep and bullocks*, *Deut.*16.2. Otherwiſe we may call it the *Feaſt of the Paſſover*; as the fourteenth of *Niſan* was called ſimply the *Paſſover*. In the fourteenth day of the firſt month, is the *Paſſover of the Lord*, and in the fifteenth day of this month, is *the Feaſt*, *Num.*28. 16,17. Toward this *Feaſt* we are to underſtand that *Joſiah* gave unto the people ſuch a multitude of Sheep, Lambs, Kids, and Bullocks. Thirdly, it is taken for the whole ſolemnity, beginning the fourteenth of *Niſan*, and ending the one and twentieth of the ſame month. Now the *Feaſt of unleavened bread drew nigh, which is called the Paſſover*, *Luk.*22.1. So that in this acception is contained the *Feaſt of unleavened bread* alſo, notwithſtanding, in proper ſpeaking, the *Feaſt of unleavened bread* was a diſtinct *Feaſt* from the *Paſſover*.

Firſt, the *Paſſover* was to be kept on the *fourteenth day of the firſt month, at even*. This was their ſecond Sacrament, in which although they were enjoyned to eat unleavened bread with the Lamb, yet the *Feaſt of the unleavened bread* began not till the morrow following, being the *fifteenth day of the ſame month*, and laſted ſeven days, of which only the firſt and laſt were holy Convocations, wherein they might do no ſervile work, *Levit.*23.5,6,7,8.

Secondly, the *Paſſover* in the age following its firſt inſtitution, might not be killed and eaten in any other place, ſave only where the *Lord* did chooſe to place his Name, which afterward was at *Jeruſalem*: but

but the *Feaſt of unleavened bread*, the *Hebrews* thought themſelves bound to keep in every place whereſoever they dwelt, if they could not be at *Jeruſalem*: and (d) *eating of it*, they ſay, *depended not upon the eating of the Paſsover, but it was a commandment by it ſelf.*

d לא תלהואכולח ודבקרבז הפסח הלאו מצוה קימא

The *Rites* and *Ceremonies* obſerved by the *Jews* in the eating of this Sacrament, their *Paſchal Lamb*, agreed with thoſe general Ceremonies uſed in their ſolemn Feaſts. They *bleſſed the cup*, and *bleſſed the bread*, and *divided* amongſt the gueſts, and *waſhed the feet* of thoſe that ſate at the table, as is ſhewn in the Chapter of *Feaſts*. The particulars in which it differed from other *Feaſts*, are delivered in thoſe interrogatories, or queſtions propoſed in way of *Catechiſm*, by ſome child, at the time of eating their *Paſsover*, or rather in the anſwer made unto the child by him that bleſſed the table. The queſtion was thus; What meaneth this Service? The form of the anſwer was, (e) How different is this night from all other nights, for all other nights we waſh but once, in this twice; (thus *Chriſt* when Supper was ended waſhed his Diſciples feet.) In all other nights we eat either leavened or unleavened bread, in this only unleavened: In other nights, we eat any ſort of herbs; in this night bitter herbs: In all other nights we eat and drink either ſitting or lying, but in this we lye along. Then he proceedeth to declare, that the *Paſsover* was in reſpect that the *Lord paſſed over* the houſes of their Fathers in *Ægypt*. Secondly, He held up the bitter herbs in his hand, and ſaid; Theſe bitter herbs which we eat, are in reſpect that the *Ægytians* made the lives of our *Fathers bitter in Ægypt*. Thirdly, He held up the unleavened bread in his hand, and ſaid, This unleavened bread which we

Maimon. de fermento & Azymo. c. 6. ſect. 1.

e *Scalig. de emend. Temp. l. 5. p. 270.*

eat, is in respect that the dough of our Fathers had not time to be leavened, when the Lord appeared unto them, and redeemed them out of the hand of the enemy. This kind of *Catechising* they say, is commanded, *Exod.* 12.26. They called it הגגדה *Haggada*, i. *Annunciatio*, the *declaration* or *shewing forth* of the *Passover*. Hence the *Apostle* borroweth his phrase; *As often as ye shall eat this bread, and drink this cup, ye shall declare*, or *shew forth, the Lord's death*, 1 *Cor.* 11.26.

Concerning this Lamb they are charged thus; *Upon the tenth of* Abib *every one shall take a Lamb for an house, a male of the first year, without blemish, and this he kept until the fourteenth day of the same month, Exod.* 12.3. *&c.* The *Lamb*, it was either of *Sheep* or *Goats*. For an *house*: the whole body of the *Israelites* was divided into twelve *Tribes*, the *Tribes* into *Families*, the *Families* into *Houses*: if the *House* were too few for the eating of the *Lamb*, then the next Neighbour joyned with them in the eating thereof. The whole Company was termed φρατρία; in the same sense S. *Mark* useth συμπόσια, and πρασιαὶ. *Mark* the sixth. All these words signifie a *society*, or *company of guests, so many as can sit at the same table*: the latter word properly signifieth, *a bed in a Garden*; and thus in the *Gospel*, the whole multitude sitting on the grass, seem to be compared unto a *Garden*; and their several *societies* or *companies*, unto so many *beds in the Garden*. The number of *Communicants* in this *Paschal society* (f) was never less than ten, nor more than twenty. It followeth in the Text, *A male*, to note the masculine and peerless vertue of our *Saviour*, whom it did typically shadow forth. (g) *Of the first year*; which phrase they interpret thus, That the Lamb, after it was eight days old and forward, was

f *Joseph. de bello Jud. l. c.* 17.

g *Hebraice* פז שנת *Filium anni. Sunt qui distinguunt inter Filium anni & Filium anni sui; Filium anni interpretantur, qui annum unum agit, nec minor nec major. Filium verò anni sui, qui est in anno primo, licet eum nondum absolverit. Sed Aben Esra negat absque Cabala posse sciri quis sit filius anni sui. nam sciri potest, inquit, ut sit Vau additilium sive paragogicum, quale in* היתר *& similibus.*

was allowable to be offered for the *Paſsover*, but not before; becauſe it is ſaid, *When a bullock, or a ſheep, or a goat, is brought forth, then it ſhall be ſeven days under the damm, and from the eighth day, and thence-forth, it ſhall be accepted for an offering made by fire unto the Lord, Levit.* 32.27. And the reaſon of this Law, ſome of the *Hebrews* have thought to be, (*h*) becauſe in their opinion nothing in the world was abſolutely perfect, until a *Sabbath* had paſt over it. Moreover if it were an hour elder than a year, it was unlawful, becauſe it is ſaid, *A male of the firſt year, without blemiſh*, as well to admoniſh the *Iſraelites* of their own perſonal integrity, as to ſignifie the abſolute perfection of him who was in truth the *Lamb of God*. And this he kept till the *fourteenth day of the ſame month*. The *Rabbines* (*i*) affirm four cauſes of this; *Firſt*, becauſe otherwiſe through the multitude of buſineſſes, at the time of their departure, they might forget the *Paſchal Lamb*. *Secondly*, that in this four days ſpace they might have the more certain knowledge of the Lamb's perfection. *Thirdly*, that by beholding the Lamb ſo long before their eyes, they might have the better occaſion, in that ſpace, both to recount with themſelves *God*'s mercy in their deliverance from *Ægypt*, and alſo to inſtruct and *Catechiſe* their children in that point: for which reſpect it was a received Tradition amongſt the *Jews*, that during the ſpace of theſe four days, their Lamb was tied to their bed-poſts. *Laſtly*, that in this time of Preparation, they might throughly fit and addreſs themſelves for the Oblation.

h *Vid. Munſter ad Levit.* 22.

i *Hoſpinian. de Orig. feſt. cap.* 56

The time when the *Paſchal Lamb* was to be ſlain, was at the *Evening*, *Exod.* 12. 6. Or, as the Original

reads, *between the two evenings*. Here *Divines* move the queſtion, what part of the day ſhould be underſtood by this phraſe. Some diſtinguiſh the *two evenings* thus; That there was (*k*) *Veſpera Solis*, the *Evening of the Sun*, namely, when the body of the Sun ſetteth: and *Veſpera luminis*, *the Evening of the light*, when the beams and ſhining of the *Sun* is alſo gone from off the earth; The ſpace or interim between theſe *two Evenings*, is thought to be one hour, and the third part of an hour; in which ſpace of time, they ſay, the *Paſchal Lamb* was ſlain. (*l*) Others admit a greater latitude, and diſtinguiſh thus; There is, ſay they, *Veſpera declinationis*, the *Evening of the Sun declining*; and *Veſpera occaſus*, the *Evening of the Sun ſetting*; and their meaning is, that their *Paſsover* was offered in this inter-mediate time, between noon and night. This latter anſwer ſeemeth moſt agreeable to the truth. Firſt, becauſe by this ſpeech we muſt underſtand a latitude of time, wherein might be offered not only the *Paſsover*, but the *daily Evening Sacrifice* alſo, for even that likewiſe was commanded, *Inter duas Veſperas*, *between the two evenings*, *Num.* 28.4. Now this might be offered in the former part of the afternoon. (*m*) The manner of their ſacrificing, in regard of this time, we find thus regiſtred, if we count the hours according to our uſual computations: the *daily ſacrifice of the evening Lamb* was uſually *ſlain* between *two* and *three*, it was *offered* between *three* and *four*: upon the *Paſsover Eve* it was ſlain between *one* and *two*, it was *offered* about half an hour before *three*; but if their *Paſsover Eve* hapned to be the ſame with their *Sabbath Eve*, then the daily *Evening Sacrifice* was *ſlain* between *twelve* and *one*, it was *offered* half an hour before *two*; and afterward the *Paſsover*. Secondly,

k *Aben. Ezra, Exod.* 12.

l *R. David. in Radic. Hoc etiam colligi poteſt ex Tirke Aboth. c.* 5.

m *Talmud. tract. de paſchate. c.* 3. *in fin.*

condly, this agreeth with the Oblation of the true *Paschal Lamb*; for, as the time of his crucifying began in the third hour of the day, with the *daily morning Sacrifice*, *Mark* 15.25. so it ended at the ninth hour, *Mark*. 15.34. which was the time of their ordinary *Evening sacrifice*: but upon their *Passover Eve*, it was the time when their *Paschal Lamb was slain*.

Furthermore, the *Lamb was to be eaten with bitter herbs*: the reason of this command is, that thereby they might be moved to thankfulness towards *God*, for their deliverance from the *Ægyptian bondage*, in which their lives were made bitter unto them, *Ex*. 1.14.

These *bitter herbs* they dipt in a certain sauce thick like Mustard, called **Charoseth*, *(n)* which thick sauce (say they) was a memorial of the *day* wherein they wrought in *Ægypt*. *(o)* This is thought of some to be that wherein *Christ* dipt the sop which he gave to *Judas*. Of this sauce the *Hebrews* write thus; *(p)* they used to dip the *unleavened bread* in that sauce *Charoseth*, and to eat; then they dipt the bitter herbs in the *Charoseth*, and did eat them. *(q)* It was made of the Palm-tree branches, or of dry Figs, or Raisins, which they stamped and put Vinegar thereto, and seasoned it, and made it like Clay, and brought it unto the Table in the night of the *Passeover*.

* חרוסת

n *Moses Kotsensis, fol.* 118.

o *Sc lig. de emend. temp. l.* 6. *p.* 212.

p *Mim. de fermento. c.* 8. *sect.* 7.

q *Mimon in* המע ומצה *c.* 2. *sect.* 11.

The other seven dayes following the fourteenth of *Nisan*, were in strictness of speech, a distinct Feast, as is above shewed namely, *the Feast of unleavened bread*; because in that space of time, *(r)* no *leavened bread* ought to be *found* in their houses, *(s)* Their degrees *of preparation to this Feast* are *four*. 1. *Expurgatio fermenti*, *the cleansing of* all their *houshold-stuff* and *vessels*, unto which *leaven* might haply cleave; and this was done two or three dayes before the *Passeover*. 2. *Inquisitio fermenti*, the *searching after leaven* throughout all

r *Hujus moris vestigia quædam sunt reperta in Roman. Flaminic Diast. A. Gell. noct. Attic. lib.* 10. *c.* 1.

s *Buxtorf. Synag. Judaic. c.* 12. *p.* 317.

the rooms of their houſes, even to the Mouſe-holes; this they did with a waxen candle, and, as *Buxtorfius* noteth, upon the night before the *Paſſeover*: and *Scaliger* delivereth it in other words, to the ſame purpoſe, namely, that this ſearch was made, *Ineunte quartadecima, uſque ad quartam horam poſt ortum Solis. At the beginning of the fourteenth day, untill the fourth hour after the riſing of the Sun.* Now, the beginning of the fourteenth day was the night going before; for the *Jews*, in the computation of their Holy-dayes, counted their day from even to even. 3. There was *Exterminatio*, or *Conflagratio fermenti*, *A burning of the leaven*; and this was done from the fourth of the ſixth hour, about dinner-time; at which time followed the laſt degree, which *Scaliger* hath omitted, namely, *Execratio fermenti*, the *curſing of the leaven*, in this form; (t) *Let all that leaven, or whatſoever leavened thing is in my power, whether it were ſeen of me, or not ſeen, whether cleanſed by me, or not cleanſed; let all that be ſcattered, deſtroyed, and accounted as the duſt of the earth.*

* *Scalig. de emend. Temp. in prolegom.*

t *Buxtorf. Syn. c.12 p.325*

In caſe any did eat unleavened bread thoſe ſeven dayes, the penalty was, that ſuch a ſoul ſhould be *cut off from Iſrael*, *Exod.* 22.15. Which penalty hath amongſt Expoſitors a (u) three-fold interpretation. Some underſtand thereby ſuch a man to be *cut off from his heavenly inheritance*: others, that *God* would *cut off ſuch from the living by an untimely death*: Others, that he ſhould *dye without children*, leaving no poſterity behind him; to this purpoſe their Proverb is, (x) *A man childleſs is lifeleſs.*

u *Vid. P. Fag. in Exod.* 12.

x *Vid. P. Fag. ib.*

Of theſe three, the firſt is moſt probable in this place, though the ſame Text may admit the ſecond interpretation in other places of Scripture, as is declared

clared in the Chapter of Circumciſion. Notwithſtanding here let the judicious Reader determine, whether theſe words do not imply, beſides the ſecret actions of God touching the ſoul of ſuch a Delinquent, a direction unto the Church how to deal with parties thus offending, by cenſuring them with Excommunication; which kind of cenſure elſewhere the Scripture calleth, *A caſting out of the Synagogue, John* 16. 2. A ſpeech much like this, *A cutting off from Iſrael.*

Three things may be here demanded. Firſt, who killed the *Paſchal Lamb*? Secondly, where it was killed? Thirdly, where it was eaten? Firſt, it was killed by the *Prieſts*, 2 *Chron.* 35. 6. Secondly, it was killed after the firſt time in the *Court of the Temple*, the place which *God* had choſen, *Deut.* 16. 6. (y) Thirdly, the owner of the Lamb took it of the *Prieſt*, and did eat it in his own houſe at *Jeruſalem*. *Chriſt with his diſciples kept the Paſsover in an upper-chamber at Jeruſalem*

(y) *Maimon in Korban. Peſcah. c.* 1. *Sect.* 6.

It may further be demanded, whether the Paſsover conſiſted of two ſuppers, one immediately ſucceeding the other? Some affirm it, and their reaſons are theſe: *firſt*, ſay they, the *Paſsover* was eaten *ſtanding*: but *Chriſt* uſed another geſture. This argument of all other is the weakeſt, for *Chriſt* uſed the geſture of lying on his body, as well in the eating of the *Paſsover*, as at the conſecration of the *Sacrament*, and the *Jews* generally after the firſt inſtitution, in all their *Paſsovers*, uſed rather this poſture of their body, than the other of ſtanding, in token of reſt and ſecurity, as appeareth in the *Chapter of Feaſts*. Secondly, they ſay, the *Paſchal Lamb* was wont to be roſted; but in the laſt *Paſsover* which our *Saviour* celebrated, there was *Jus cui intingebatur panis*, *Broth*

into

to eat the *Paschal Lamb rosted*; yet there was no prohibition to joyn their ordinary supper with the eating thereof, and that might admit both: but, as it is shewn above, the matter into which the sop was dipped, was thought to be the sauce *Charoseth*. Thirdly, they urge *John* 13.2. That the first supper was done, when *Christ* arose and washed his Disciples feet, and after that he gave *Judas* the sop, which must argue a second sitting down. This foretelling his *Disciples*, that one of them should betray him, is likewise by Saint *Luke* recited after the consecration of the *Sacrament*. This is the strongest argument, and yet not of sufficient validity, because by a kind of *Prolepsis*, or anticipation of time, it is not unusual, in the Scripture, to relate that first, which according to the truth of the History, should be last. Thus *John* 11. mention is made of *Mary* which anointed the *Lord*, yet her anointing of him followeth in the next *Chapter*. And this same History of betraying *Christ*, *Saint Matthew*, and *Saint Mark* recite before the consecration of the *Sacrament*. Whence the *Jews* have a Proverb, (z) *Non esse prius aut posterius in scriptura*; That *first*, and *last*, must not be strictly urged in Scripture. Together with these answers, consider how improbable it is, that ten persons (for sometimes they were so few) should eat a second supper, after they had eaten *A Lamb of the first year*, which might be a year old. It is evident also, by that of *Barabbas*, that it was a received custom, on the *Passover* to let loose and enlarge one Prisoner or other. Concerning the reason hereof, the conjecture is three-fold. Some think this custom to have been used in memory of *Jonathan* the son of *Saul*, when the people rescued him from the hands of his Father. Others say that the

z מדקדם ומאו חל אין כתודת *Salum. Iarchi. in Gen. 6.*

the reaſon hereof was that the Feaſt might be celebrated with the greater joy and gladneſs. Others more probably think, it was done in remembrance of their deliverance from the *Ægyptian bondage*.

Again, here is to be obſerved, that the *Jews* ſpeaking of their *Paſsover*, did ſometimes ſpeak according to their *civil computation*, wherein they meaſured their days from *Sun-riſing* to *Sun-riſing*: ſometimes according to their *ſacred computation*, which was from *Sun-ſet* to *Sun-ſet*. This ſerveth for the reconciliation of that, *Numb.* 12. 18. which ſeemeth to make the fourteenth day of the firſt month, the firſt day of unleavened bread. (a) And *Joſephus* telleth us that they numbred *eight days* for that Feaſt. In like manner the Diſciples are ſaid to come unto *Chriſt* the *firſt day of unleavened bread*, ſaying unto him, *Where wilt thou that we prepare for thee to eat the Paſsover?* *Mat.* 26. 17. as if the *firſt day of unleavened bread*, were before the *Paſsover*. All theſe are true according to the computation of their *civil days*, though according to the computation of their *Holy-days*, the *feaſt of unleavened bread* began the fifteenth day, and continued ſeven days only, and the *Paſsover* was before the *feaſt of unleavened bread*.

a *Joſeph. Antiq. l.* 2 *c.* 5 *p.* 65

In the laſt place, we muſt know, that there was permitted a *ſecond Paſsover* to thoſe who could not be partakers of the *firſt*, by reaſon either of their uncleanneſs by a dead body, or of their far diſtance from the place where it was to be offered. This was to be obſerved in the ſecond month, the fourteenth day thereof, according to all the Ordinances of the firſt *Paſsover*, *Numb.* 9. Touching that permiſſion of a *ſecond Paſsover*, to thoſe that were in a journey *far off*: The *Hebrew* of this word *far off*, hath extraor-

dinary pricks over it, for ſpecial conſideration. Hereby the Lord might intimate, that we Gentiles which were unclean, even dead in treſpaſſes and ſins, and *far off*, *Epheſ.* 2. 13. ſhould be made *nigh* by the blood of *Chriſt*, and ſo partakers of him the *ſecond Paſſover*. Of this legal Ordinance the *Hebrews* ſay, (*b*) What is this journey *far off?* fifteen miles without the walls of *Jeruſalem*, who ſo is diſtant from *Jeruſalem*, on the fourteenth day of the firſt month, fifteen miles or more, when the Sun riſeth, lo, this is a journey *far off*; if leſs then this, it is not a journey *far off*, for he may come to *Jeruſalem* by after mid-day, though he go on foot, eaſily. The Agreement between the *Paſchal Lamb* and *Chriſt* ſtandeth thus,

b *Maimon. in Korban. Peſcah c.* 5. *ſect.* 8, 9.

Chriſt is our Paſſover, 1 *Cor.* 5.

The Paſchal Lamb was,	Chriſt was,
1 One of the flock.	1 *Perfect man*, John 1.
2 Without blemiſh.	2 *Without ſin.*
3 To be ſacrificed and roaſted.	3 *Suffered and died.*
4 His bones were not broken.	4 *They brake not his legs*, John 19. 33.
5 About the Evening.	5 *In the end of the world*, Heb. 9. 26.
6 Their door-poſts were to be ſprinkled with the blood.	6 *The blood of Chriſt purgeth our conſciences.*
7 That the puniſhing Angel might paſs over them.	7 *That ſin and death might not prevail againſt us.*
8 It was eaten in their ſeveral families.	8 *He is applied by faith,*
9 The whole Lamb.	9 *According to all the Articles of the Creed.*

10. With-

10. Without Leven.	10. *Without hypocrisie*, 1 Cor. 5.
11. With bitter herbs.	11. *With patience under the Cross.*
12. In haste, and in the manner of Travellers	12. *With an earnest and longing expectation of life eternal.*
13. Onely by the Circumcised.	13. *Only by the faithful*, 1 Cor. 11.

CHAP. V.

Of their Pentecost.

THis Feast was called πεντηκοστὴ, *the Pentecost*; which word signifieth the *fiftieth day*, because it was observed upon the *fiftieth day after the second of the Passeover*, which was the *sixteenth of Nisan*. Here in the first place we must note, that the fourteenth of *Nisan* was τὸ πάσχα, the *Passeover*; the *fifteenth* ἑορτὴ τῶν ἀζύμων, the *Feast of the Passeover*: or πρώτη τῶν ἀζύμων, the *first of the Passeover*: the sixteenth was δευτέρα τῶν πάσχα, the *second of the Passeover*, or *the morrow after the Passeover*, *Levit.* 23. 11. which is all one, as if it had been said, the *morrow after the feast of the Passeover*; for in those feasts which consisted in many dayes, the *first* and the *last* were termed *Sabbaths*. Now these fifty dayes were in truth the appointed time of their Harvest, their Harvest being bounded, as it were, with two remarkable dayes, the one being the *beginning*, the other the *end* thereof: the *beginning* was δευτέρα τῶν πάσχα, the *second of the Passeover*; the *end* was πεντηκοστὴ, the *fiftieth day after*, called the *Pentecost*. Upon the

a *Seniores appellabant hunc diem*, πρώτῳ σαββάτων Lev. 23. 11.

δευτέρα, then they offered a (b) *sheaf of the same fruits of their harvest*, *Levit.* 23.10. Upon the *Pentecost*, then they offered *two wave loaves*, *Levit.* 23.17. the *sheaf* being an Oblation offered in the name of the whole Congregation, whereby all the after-fruits throughout the Land were sanctified (c) it being from thence afterward lawful, and not before, to reap the Corn; the *two loaves* being not only an *Eucharistical Oblation*, but also a token of the Harvest finished and ended. In the second place we are to know, that they did count these fifty dayes by numbring the *Weeks* from the δευτέρα, whence it was called a *Feast of weeks*. The manner how they counted the *weeks*, was, according to the number of the *Sabbaths* following the δευτέρα. Thus the first *Sabbath* following they called δευτερόπρωτον σάββατον: the second, δεύτερο δεύτερον: the third, δευτερότριτον, &c. So that (d) all the *Weeks* and *Sabbaths* during the time of the *Pentecost*; as the *first*, *second*, *third*, and *fourth*, &c. took their denomination from the δευτέρα, which observation giveth light to that of S. *Luke*, *Lu.* 16.1. where there is mention of a *Sabbath* termed δευτερόπρωτον, that is, *the second-first Sabbath*, and by it is meant the *Sabbath next after the sixteenth of Nisan*, which was the δευτέρα. Seeing that these *fifty dayes* did measure out the time of their Harvest, it will not be amiss to observe the difference betwixt their Harvest and ours, which chiefly consisted in their anticipation of time; for both the *Canaanites* and the *Ægyptians* began their Harvest about the (e) first of *April*; it was quite finished in *May*.

b *Scalig. de emend. temp. l.* 6.

c καὶ τότε λοιπὸν δημοσίᾳ ἔξεστι πᾶσι καὶ ἰδίᾳ θερίζειν, *Joseph Antiq l.* 3 *c.* 10.

d *Scalig. lib.* 6. *de emend. temp. p.* 260.

e *Plin. l.* 18. *cap.* 18. *Illud ipsum confirmat Leo Afer, testis* αὐτόπτης, *Descript. Afr. lib. c.* 4.

CHAP.

CHAP. VI.

The Feast of Tabernacles.

THe (*a*) *Greek* word used to express this Festivity, properly signifieth the *making of Tabernacles*: the (*b*) *Hebrew* word, a *Feast of Tabernacles*. The reason of both is, because all the time of this *Feast*, which was full seven days (from the fifteenth of *Tisri*, until the one and twentieth thereof) the people remained in *Tabernacles* and *Booths* made of boughs, in manner of Arbors and Bowers; yet so, that the first day of those seven, and the last, were after a more special manner to be observed as *holy Convocations*.

a *Jansen. Concord. cap.* 73. *Item Tollet. in Joan.* 7

σκηνοπαγία, *nō* σκηνοφαγία.

b חגי הסכות *Chag hasuccoth*

Concerning these Booths, the *Jews* write thus; (*d*) They ought to be made in the open Air, not within doors, or under the shelter of a Tree; they ought not to be covered with cloaths, nor to be made too close with the thickness of the boughs, but with such holes that the Sun and the Stars might be seen thorow them; and the rain likewise descend thorow them. In these they ought to dwell those seven days, as in their houses; they ought to furnish them with household-stuff, to lay under them, & sleep under them; only in rainy-weather, then they had liberty to eat and sleep in their houses, until the rain was over-past. Feeble persons also, which could not endure the smell of the earth, were permitted to stay at home. In *Nehemiah*'s time they made their Booths, some upon the roof of their houses (for their houses were made flat above) *Deut.* 22. 8. Some in their

d *Munster. Levit.* 23.

courts, some in their streets, *Nehem.* 8. 15.

Plutarch making mention of this Festivity, saith, that (*e*) these *Booths* were made principally of Ivy boughs; but the Scripture reckoneth up *four distinct kinds*, *Levit.* 23.40. which are thought to be, 1. *The Citternetree.* 2. *The Palm-tree.* 3. *The Myrtle-tree.* 4. *The Willow of the Brook.* (*f*) The *Rabbines* teach, that every man brought every morning his burden of the boughs of these four Trees, otherwise he fasted that day. And this burden they termed (*g*) *Hosanna*: in allusion unto this the people cutting down branches from the Trees, and strewing them in the way when our *Saviour* did ride into *Jerusalem*, cried, saying, *Hosanna* to the *Son of David*, *Mat.* 21. 9. *Plutarch* scoffing the *Jews*, compares this Feast with that drunken Festival in the honour of *Bacchus*, in which the *Bacchides* ran up and down with certain Javelings in their hands, wrapped about with Ivy, called θυρσοὶ, and in this respect he termeth this feast of the *Jews* θυρσαφορείαν, *A bearing about of these Thyrsi.* That feast which the *Athenians* terme Διισιώτη, was not much unlike.

e *Plutarch Sympos.* 4 *Problem.* 5.

f *P. Fag. levit.* 23.

g *Elias Thisbit.*

Moreover, on the next day after this Feast, they compassed the Altar (*h*) *seven times* with Palm-boughs in their hands, in the remembrance of the over-throw of *Jericho*: for which reason, or else because that Palm-branches were the chief in the bundle, it was called *Dies Palmarum*, *Palm-Feast.*

h *Hospinian. de Orig. fest. cap.* 7. *It. Munst in Calendario p.* 150.

Concerning the reason of this Feast: Some are of opinion, that it was instituted in memory of that protection which the *Lord* vouchsafed the *Israelites* by the cloud, when they travelled thorow the Wilderness, under the shadow of which they travelled, as under a *safe Booth* or *Tent.* *Onkelos* in his *Chaldee Paraphrase*, seemeth to incline to this opinion. Where the

Hebrew

Hebrew readeth; *That your posterity may know, that I have made the children of Israel to dwell in Booths*, Lev. 23.43. The *Chaldee rendreth* it, *That your posterity may know that I have made the children of Israel to dwell* (i) *in the shadow of clouds.* (*k*) Others think, it was instituted as a solemn thanksgiving unto *God* for their Vintage, which was gathered in at that time of the year; thence it is that they conceive those Psalms of *David*, which are intituled על הוחית *pro torcularibus*, to have been composed for this Feast. Others speak more probably, who assign the cause to be in memory of their fore-fathers *dwelling in Tents and Tabernacles*; the Text is clear, *Levit.* 23.43.

i דמטלת ענגו

k *Theophylact. Johan.* 5.

The Sacrifices which were offered these seven days, are prescribed, *Numb.* 29. from the thirteenth verse to the thirty fourth, where we shall read every day the like Sacrifice, but only with this difference, that upon the first day they offered *thirteen* young bullocks, upon the second *twelve*, upon the third *eleven*, and so forward, ever diminishing the number by one. (*l*) The reason of which diminution, the *Jews* deliver to be this: the whole number of bullocks to be offered at this solemnity was *seventy*, according to the languages of the *seventy Nations*, (for whom, as they teach, these sacrifices were performed) signifying thereby, that there should be a diminution of those Nations, until all things were brought under the government of the *Messias*, who was the expectation and Hope of the *Gentiles*.

l *Hospinian de Orig. hujus fest.*

The two and twentieth of the month *Tisri*, was in truth a distinct feast, as appeareth, *Neh.* 8.18. but yet because this immediately followed the Feast of *Tabernacles*, it hath been always counted the last day of that Feast. And not only the *boughs*, but the

days

(*m*) *days* of this whole *feast of Tabernacles* were termed *Hosannoth*, from the usual acclamations of the people, whiles they carried *boughs* up and down. And this eighth day was called *Hosanna Rabba*, the *great Hosanna*, or the *great day of the feast*, *John* 7.37. (*n*) Upon this day they did read the last Section of the Law, and likewise began the first, lest they might otherwise seem more joyful in ending their Sections, than willing to begin them. (*o*) Upon this day also, by the institution of the Prophet *Haggæus* and *Zachary*, and such like *Prophetical* men, they did with great solemnity and joy, bring great store of water from the River *Shiloah* to the *Temple*; where it being delivered unto the *Priests*, it was poured upon the Altar, together with Wine, and all the people sung that of the *Prophet Esay* 12.13. *With joy shall ye draw water out of the Wells of salvation.* Our Saviour is thought to have alluded unto this, in that speech which he used on this very day, *John* 7. 38. *He that believeth in me, out of his belly shall flow rivers of waters of life.*

m *Talmud. tract. de festo Tabernaculorum, cap.* דלוּל *Vid. Tremel. John* 7. 37.

n *Buxtorf. in abbreviatur.* p. 253.

o *Tremel. Joh* 7 37. *ex Talmud.*

It is worth our noting also, that whereas God commanded the observation of this Feast on the fifteenth of the seventh month *Tisri*; *Jeroboam*, that he might work in the people a forgetfulness of the true Worship of *God*, appointed the celebration of a Feast in the eighth month, on the fifteenth day thereof, (*p*) which is thought to be this very feast of *Tabernacles*.

p *Hospinian. de Orig. hujus fest.* p. 24.

CHAP.

CHAP. VII.

Of the Feast of Trumpets, and their New Moons.

FOr the Understanding of the time when this *Feast* was to be observed, we must note, the moneth *Tisri* was the *seventh moneth*, according to their *sacred Computation*; and therefore it is commanded to be celebrated the first day of the *seventh moneth*, *Levit.* 23. 24. But according to their *civil Computation* it was their *first moneth*, so that this *Feast* may be termed their *New-years day*.

The first day of every moneth had its solemnities. *First*, when they repaired to the *Prophets* for the hearing of the word, as on other *Sabbaths*. Wherefore wilt thou go to him to day? It is neither *New Moon*, nor *Sabbath day*, 2 *Kings* 4, 23. *Secondly*, it was then unlawful to buy and sell: When will the *New Moon* be gone, that we may sell corn? *Amos* 8. 4. *Thirdly*, they had then special sacrifices over and above their daily sacrifices.

Notwithstanding, this feast of *Trumpets* differed from other *New Moons*. First, in respect of their sacrifices; in their *ordinary New Moons* they offered (besides the daily sacrifice) *two Bullocks*, *one Ram*, *seven Lambs*, *for burnt offerings*; with their meat and drink-offering, and a *Goat for a sin-offering*. *Num.* 28. 11. 15. But at this *New Moon*, which was the beginning of their year, they offered all the foresaid sacrifices, and over and besides them, *one Bullock*, *one Ram*, *and seven Lambs*, *for burnt-offerings*, and a *Goat for a sin-offering*,

Num. 29.1,6. Secondly, in *other New Moons* they blowed no *Trumpets:* In *this* they blowed (*a*) from the *Sun-rising till night:* whence we learn what *New Moon* it is that *David* speaketh of, *Psal.* 81.3. *Blow the Trumpet in the New Moon, in the time appointed, at our feast day.*

a Sh linder. in vene שפר

The reason in general of this blowing, and great *noise of Trumpets*, I take to have been, to make their *New years day* the more remarkable, because from it all their deeds and contracts bore date, and their *Sabbatical years* and *Jubilees* were counted thence: but why it should be made remarkable by the sound of *Trumpets*, or *Cornets*, there are three conjectures.

First, the (*b*) *Hebrews* think it was done in memory of *Isaac* his deliverance, and that they did therefore sound *Rams horns*, because a *Ram* was sacrificed instead of him. *Secondly*, (*c*) *Basil* is of opinion, that the people were hereby put in mind of that day, wherein they received the law in Mount *Sinai* with *blowing of Trumpets*. *Thirdly*, others think it was to put them in remembrance of the *Resurrection*, which shall be with the *sound of Trumpets*; *He shall send his Angels with a great sound of a Trumpet*, *Mat.* 24.31.

b P. Fag. L. vit. 23.

c Basil in Psal. 80.

There are (*d*) three things considerable in *New Moons*. First, Σύνοδος, the *conjunction of the Moon with the Sun*. *Secondly*, ἐξαύγασμος, the *waxing of the Moon*. Thirdly, σχημα μηνοειδὲς, the *prime of the Moon*. In the first it was *quite dark*; in the second it *did open it self to receive the Sun-beams:* In the last it did appear, *corniculata*, *horned*.

d Scalig. de emend. temp. pag. 26. It. p. 105.

Because in all these three degrees of the change, there was a kind of mutual participation both of the *Old and New Moon*; (*e*) Hence the *Jews* observe two days, namely, *the last of every moneth*, and the *first*

e Hospin. de Orig. fest. c. 4. p. 15 Eadem ratio tenet etiam in illis mensibus qui constant 29. diebus.

first day of the next following. Now because the *thirtieth* was the last in their longest Months; Hence *Horace* calleth these *last dayes*, *Tricesima Sabbata*: The *first dayes* they termed, *Neomenias*, *new Moones*.

For certain reasons the *Jews* used a kind of change, or *translation* of dayes; which *translation*, though it were of use in other moneths also, yet the greatest care was had in translating the beginning of their year, or their first day in their moneth *Tisri*; and he that shall diligently calculate these changes, shall find, that all other *translations* depended on this first.

Translation of dayes was (*f*) threefold. *First*, *Lunary*: *Secondly*, *Politick*; *Thirdly*, *Mixt*. (*f*) *Scalig. de emend. temp. l. 2. p. 85.*

The reason of *Lunary translation*, was, that they might not observe the Feast of the *New Moon*, untill the old were quite over-past. For the understanding of this, note these three rules.

First, The *Hebrews* counted their holy dayes from night to night, beginning at six of the clock; so that from six of the clock the first night, till the next noon, were just eighteen hours.

Secondly, Alwayes before the *New Moon*, there is a *conjunction* between the *Sun* and the *Moon*; during this *conjunction* she is called *Luna silens*, by reason of her darkness, and all this time there is a participation of the *new Moon*.

Thirdly, When the conjunction was over-past before noon-tide, namely, in any of those first 18. hours, then the *New Moon* was celebrated the same day. But if it continued but one minute after twelve of the clock at noon, then the feast was *translated* to the day following, because otherwise they should begin their holy day in the time of the old Moon. *Munster. Chald. Heb. p. 46.*

And this translation they noted with this abbreviation וה, that is, 10. because of those 18. *hours* which occasioned it.

The reason of *Politick*, *translation*, was, that two *Sabbaths*, or feast-dayes might not immediately follow each other: (*h*) because say they, it was unlawful those two dayes to dress meat, or bury the dead; and it was likewise inconvenient to keep meat dressed, or the dead unburied two dayes. Yet here two exceptions must be remembred, when the meeting of two Sabbaths could not be avoided.

h *Mu sl. Calen. p.* 139.

First, When the *Passeover*, or the fifteenth day of *Nisan*, fell on *Saturday*; for then the *Pentecost* must needs fall on *Sunday*.

Secondly, When the *Passeover* fell on *Sunday*; for then their *Passeover* immediately followed their *weekly Sabbath*.

i *Hospinian. de Orig. festi. p.* 6.

The first (*i*) Author of this *Politick translation* was a certain chief man amongst them, named, *Eleazar*; three hundred and fifty years before *Christ* his *Nativity*.

The several species, or kinds, of *Politick translation*, were five. The first, אדד *Adu*. The second, בדד *Badu*. The third, גזה *Gaba*. The fourth, זבד *Zabad*. The fifth, אגו *Agu*. For the understanding of these abbreviatures, we must know, that in these made words the letters only stand for numbers, and are applyed to the seven dayes of the week, thus, א 1. *Sunday*. ב 2. *Munday*. ג 3. *Tuesday*. ד 4. *Wednesday*. ה 5. *Thursday*. ו 6. *Friday*. ז 7. *Saturday*: which was the *Jews Sabbath*.

Their rules touching *Politick translation*, stood thus. (*a*) First, that neither their *New-Years-day*, which was the first of the moneth *Tisri*; neither their

a *Adu.*

their *Feast of Tabernacles*, which was the fifteenth day of the same moneth, should be celebrated on *Adu*, that is on *Sunday*, or *Wednesday*, or *Friday*. Not on *Sunday*, or *Friday*, because then the *weekly Sabbath* must needs concurr with it, either going immediately before, or following after: not on *Wednesday*, because then the *Feast of expiation*, which is the tenth of that month, would fall on *Friday*, the day going immediately before their *weekly Sabbath*. This instance is onely concerning the first of *Tisri*, which is called the *Feast of Trumpets*: but it holdeth also, by way of consequence, in the *fifteenth day*, which is the *Feast of Tabernacles*, because the fifteenth must alwayes necessarily be of the same day of the week that the first is. Therefore if the first be not *Adu*, the fifteenth cannot be *Adu*.

The (*b*) second rule, was that the *Passeover* should not be observed on *Badu*; that is on *Munday*, *Wednesday*, or *Friday*. b *Badu.*

The (*c*) third rule, is, that *Pentecost* was not observed on *Gahaz*; that is, on *Tuesday*, *Thursday*, or *Saturday*. c *Gahaz.*

The (*d*) fourth rule, is, that the *Feast of Purim*, or *casting lots*, was not observed on *Zabad*, that is, on *Munday*, *Wednesday*, or *Saturday*. d *Zabad.*

The (*e*) fifth rule is, that the *Feast of expiation* was not observed on *Agu*; that is, on *Sunday*, *Tuesday*, or *Friday*. e *Agu.*

Mixt translation, is, when both the *Lunary* and the *Politick* meet in the changing of dayes. And the *translation* occasioned by this mixture or meeting of both these two, is twofold. First, *Simple*. And secondly, *Double*.

Simple translation, is, when the *Feast* is translated to

And this tranſlation they noted with this abbreviation וה, that is, 10. becauſe of thoſe 18. *hours* which occaſioned it.

The reaſon of *Politick, tranſlation*, was, that two *Sabbaths*, or feaſt-dayes might not immediately follow each other: (*h*) becauſe ſay they, it was unlawful thoſe two dayes to dreſs meat, or bury the dead; and it was likewiſe inconvenient to keep meat dreſſed, or the dead unburied two dayes. Yet here two exceptions muſt be remembred, when the meeting of two Sabbaths could not be avoided.

h *Maſſ. Calen. p.* 139.

Firſt, When the *Paſſeover*, or the fifteenth day of *Niſan*, fell on *Saturday*; for then the *Pentecoſt* muſt needs fall on *Sunday*.

Secondly, When the *Paſſeover* fell on *Sunday*; for then their *Paſſeover* immediately followed their *weekly Sabbath*.

i *Hoſpinian. de Orig. feſt. p.* 6.

The firſt (*i*) Author of this *Politick tranſlation* was a certain chief man amongſt them, named, *Eleazar*; three hundred and fifty years before *Chriſt* his *Nativity*.

The ſeveral ſpecies, or kinds, of *Politick tranſlation*, were five. The firſt, אדו *Adu*. The ſecond, בדו *Badu*. The third, גצה *Gaba*. The fourth, צבד *Zabad*. The fifth, אגו *Agu*. For the underſtanding of theſe abbreviatures, we muſt know, that in theſe made words the letters only ſtand for numbers, and are applyed to the ſeven dayes of the week, thus, א 1. *Sunday*. ב 2. *Munday*. ג 3. *Tueſday*. ד 4. *Wedneſday*. ה 5. *Thurſday*. ו 6. *Friday*. ז 7. *Saturday*: which was the *Jews Sabbath*.

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Simple translation, is, when the *Feast* is translated to

the next day following. For examples ſake, If the *Moon* changed after noontide on *Sunday*, here the *Feaſt* muſt be tranſlated, for two reaſons: the firſt is *Lunary*, becauſe the point of the change was after *eighteen hours*; the ſecond, *Politick*, becauſe the rule *Adu* forbids *Sunday* to be kept: notwithſtanding, in as much as the very next day, namely *Monday*, was obſerved; I terme this tranſlation *ſimple*. Of this ſort was that tranſlation which they called *Batu takphat*.

[f] *Batu takphat.* בטו תקפט (f) *Batu Takphat*, is a word invented for help of memory; each letter is a numeral, and may be thus reſolved, ב. טו. טו. תקפט 589. The meaning is, that in the year following *Annum Embolymæum* (wherein one whole moneth was ingrafted) if the point of the change happened upon the ſecond day of the week, that is, *Munday*, not before the fifteenth hour, and the 589 moment, the *Feaſt* of the *New Moon* was *tranſlated unto Tueſday*. How both the *Lunary* and *Politick* tranſlation work in this change, read *Scaliger, de emend. temp. lib. 2. pag. 87.*

Double Tranſlation, is, when the *Feaſt* is tranſlated not to the next, but to ſome further day: as if the firſt day of the moneth *Tiſri* ſhould happen upon *Saturday*; here, if the Moon hath not overpaſt her conjunction before the afternoon, *Lunary tranſlation* removeth this *Feaſt* till *Sunday*, becauſe of יה, that is, the *eighteen hours*: *Politick tranſlation* removeth it till *Munday*, as appeareth by the rule *Adu*, forbidding *Sunday*: of this ſort is *Gatrad*.

גטרד *Gatrad*, is a made word, each letter is a numeral, and it may be thus reſolved, ג. ט. ר. ד 204. The meaning thereof is thus: In their common year (when a whole moneth is not inſerted) if the point of the change happen upon the *third day* of the week, that

that is, *Tuesday*, not before the ninth hour, and the 204 moment of an hour, then the *New Moon* shall be translated to *Thursday*.

Note in the last place, (*k*) that 1080 *moments* make an *hour*.

k *Munst. Calend. pag.* 45.

The *Feast of Tabernacles* was observed in the moneth *Tisri*, and therefore that could not be observed the morrow after the *Sabbath*, as appeareth by the rule *Adu*. The *Passover* was observed in the month *Nisan*, and therefore that might be observed the morrow after the *Sabbath*, as appeareth by the rule *Badu*. If any ask the reason why the *Passover* might be observed the next day after the *Sabbath*, seeing the *Feast of Tabernacles* might not? I take it to be thus; All the *After translation* depended upon the *first translation* of the *first New Moon in Tisri*; but that could not be so changed, as to prevent all concurrence of two *Feasts*; and thus to have their *Passover* sometimes to follow their *Sabbath*, they thought the most convenientest ordering of the year, because though not all meetings of two *Sabbaths*, yet most were hereby prevented.

This tract of translation of *Feasts*, it serveth partly to open the customs of the *Jews*: partly to give light for the understanding of that great dispute among *Divines*, whether our *Saviour* did anticipate the *Passover*. The *Greek Church* holds that he kept a *Passover* by himself with his *Disciples*, on the thirteenth day of the moneth, when *unleavened bread* was not yet to be used; and thence they do both use and urge a necessity (*m*) of *leavened bread in the Lords supper*: But this opinion we reject. First, because it accordeth not with the truth of *Evangelical History*. Secondly, because it plainly maketh *Christ* to be a transgressor,

Epiph. l. 2. *Tom.* 1. *c.* 51. *p.* 147

m *usum fermentati panis in cœna dominica Ecclesia Romana olim non damnavit. Casaubon. exercit.* 16. *p.* 445.

the next day following. For examples sake, If the *Moon* changed after noontide on *Sunday*, here the *Feast* must be translated, for two reasons: the first is *Lunary*, because the point of the change was after *eighteen hours*; the second, *Politick*, because the rule *Adu* forbids *Sunday* to be kept: notwithstanding, in as much as the very next day, namely *Monday*, was observed; I terme this translation *simple*. Of this sort was that translation which they called *Batu takphat*.

f *Batu takphat*. בטו תקפט (*f*) *Batu Takphat*, is a word invented for help of memory; each letter is a numeral, and may be thus resolved, כ 2. טו 15. תקפט 589. The meaning is, that in the year following *Annum Embolymæum* (wherein one whole moneth was ingrafted) if the point of the change happened upon the second day of the week, that is, *Munday*, not before the fifteenth hour, and the 589 moment, the *Feast* of the *New Moon* was *translated unto Tuesday*. How both the *Lunary* and *Politick* translation work in this change, read *Scaliger*, *de emend. temp. lib. 2. pag. 87.*

Double Translation, is, when the *Feast* is translated not to the next, but to some further day: as if the first day of the moneth *Tisri* should happen upon *Saturday*; here, if the Moon hath not overpast her conjunction before the afternoon, *Lunary translation* removeth this *Feast* till *Sunday*, because of וה, that is, the *eighteen hours*: *Politick translation* removeth it till *Munday*, as appeareth by the rule *Adu*, forbidding *Sunday*: of this sort is *Gatrad*.

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that is, *Tuesday*, not before the ninth hour, and the 204 moment of an hour, then the *New Moon* shall be translated to *Thursday*.

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greſſor, not a fulfiller of the Law. (*n*) Others ſay, that becauſe that year their *Paſsover* fell on *Friday*, hence the *Feaſt was* tranſlated unto *Saturday* by the rule *Badu*. Their inference is, that *Chriſt* kept the fourteenth day of the moneth, which was *Friday*, and the *Jews* kept *Saturday*. He kept Gods command, they the *tradition of the Elders*. (*o*) Laſtly others more probably hold, that both *Chriſt* and the *Jews* did eat the *Paſsover* the ſame day and hour, namely, on *Friday*, or the fourteenth day of the moneth, if we count the beginning of *Friday* according to the manner of the *Jews*, from ſix a clock at night on *Thurſday*. *Friday* morning he was judged, and crucified; and in the afternoon, about three of the clock, when the *preparation of the Sabbath* began, he was buried; *There laid they Jeſus, becauſe of the Jews preparation, John* 19.24.

n *Munſter. in Mat. cap.* 16.

o *Joſeph. Scalig. de emend. temp. lib.* 6, *p.* 26.

For reconciling the *Evangeliſts* in this point, we muſt note theſe particulars, which are more at large proved in the *Chapter of the Paſsover*. 1. The *fourteenth* day of the month, on which the *Paſchal Lamb* was eaten, was called *the firſt day of unleavened bread*; the *Feaſt of unleavened bread drew* near, which is called the *Paſsover*, *Luke* 22. 1.

The *fourteenth* day was not holy, but the *fifteenth* was. In the *fourteenth* day of the firſt month is the *Paſsover* of the *Lord*, and in the *fifteenth* day of this moneth, is the *Feaſt*, *Numb.* 28.16, 17. Some of them thought, becauſe *Judas* had the *bag*, that *Jeſus* had ſaid unto him, Buy thoſe things that we have need of againſt the *Feaſt*, *John* 13. 29.

The *Sheep and Bullocks* offered upon this day, are called the *Paſsover*, *Deut.* 16.2. And of this we are to underſtand S. *John*, *Joh.* 18. 28. They themſelves went not into the common Hall, leſt they ſhould be defiled,

defiled, but that they might eat the *Paſsover*. So that this eating of the *Paſsover* is not underſtood of the *Paſchal Lamb*. But ſome may queſtion, How they ſhould have been defiled by entring into the common-hall? The anſwer is, that upon (*p*) *Holy-day-eves*, which they termed *days of preparation*, they held it unlawful for their *Judges to ſit on life and death*. Hence it is, that they brought *Jeſus* to *Pilate* the *Roman Deputy*. *Secondly*, they withdrew themſelves out of the common-hall. *Thirdly*, for this reaſon they ſaid, *It is not lawful for us to put any man to death*, *Joh.* 18.31. (*q*) that is, upon this, or ſuch like day; for though their high Court of *Sanedrim* were put down at this time, yet all power in caſes of life and death was not taken from them, as is implyed in the words following; It was that the word of *Jeſus* might be fulfilled, which he ſpake ſignifying what death he ſhould die, *Ver.* 32. Which text intimateth, that that unlawfulneſs was urged by the ſpecial providence of God, that he might be *crucified*, being judged by *Pilate*: for if the *Jews* had judged, they uſed no ſuch kind of death towards malefactors. Again, *Stephen* was condemned by them to be ſtoned, *Act.* 7. And they complained before *Felix*, that when they were about to proceed againſt *Paul* according to their own Law, the chief Captain *Lyſias* with violence took him out of their hands, *Acts* 24. Which argueth, that all power in cauſes capital was not taken from them: But of this ſee the *Chapter*, *Of their capital puniſhments*.

(*p*) בין דון נפשית דוני, לא טוב שבחול ערב יום טוב. *Moſes ben Maimon. li. ult. Iad. c. Sanedrin. Sect.* 11.

(*q*) *Auguſt. tract.* 114. *in Joan. Ita hunc locum exponunt etiam Cyril. lib.* 12. *in Joan. c.* 6. *Chryſ. hom.* 12. *in Joan. Beda in c.* 18. *Joan.*

CHAP. VIII.

The Feaſt of Expiation.

VPon the tenth day of the month *Tiſri*, anſwering to *September* with us, the *Feaſt of Expiation* was commanded to be celebrated, *Levit.*13. It was called the *Feaſt of Expiation*, becauſe the *High-Prieſt* did then confeſs unto *God*, both his own ſins, and the ſins of the people; and by the performance of certain Rites and Ceremonies expiate them, and make an atonement unto *God* for them.

The *Ceremonies* at this time to be performed, concerned either the *People and the Prieſt*, or the *Prieſt alone*. Thoſe which concerned *People and the Prieſt*, conſiſted in the afflicting of their ſouls by *faſting*. Whence this Feaſt was alſo called (*a*) *Dies jejunii*, *the Faſting Day*, *Jer.*36.6. Which ſerveth for the underſtanding of that, *Act.*27.9. *Sailing was now dangerous, becauſe the Feaſt was already paſt*; that is, the *Feaſt of Expiation* was now paſt, and Winter was at hand.

(*a*) *Joſ. ph. de bel. Jud. pag.* 43.

Thoſe *Ceremonies* which concerned the *Prieſt alone*, were two; *Firſt*, then the *High-Prieſt* entred into the *Holieſt of Holies*, which was peculiar unto this day. *Secondly*, he being about to ſacrifice for himſelf and his houſe, he took unto him a *young Bullock for a ſin-offering*, *and a Ram for a burnt-offering*, putting on his *Prieſtly* Robes: after he had waſhed himſelf in water, he took of the Congregation *two he-goats for a ſin-offering*, *and a Ram for a burnt-offering*. The *two he-goats* he preſented before the *Lord* at the door of the *Tabernacle*, caſting lots which of them ſhould

should be sacrificed, which let *scape alive*. This last was termed the *scape Goat*, because the other being slain, this was sent *alive* into the wilderness. The Greek Interpreters call this Goat ἀποπομπαῖον, *Malorum depulsorem, A defender from evils*; which name the Heathens applyed to their *Tutelar Gods*. They intimated, that when the *scape Goat* carried away the *sins* of the people into the wilderness, he likewise carryed away all those *evils*, which belonged unto those sins. And for the securing the people in this point, the *Lord* commanded the *High-Priest* to confess in the name of all the people, and to disburden the sins of the whole Congregation upon the head of the *scape Goat*. The form of *Confession*, according to the relation of the *Hebrew Doctors*, was this: (c) *O Lord, thy People, the house of Israel, they have sinned, they have done wickedly, they have transgressed before thee; I beseech thee now, O Lord, pardon the sins, iniquities, and transgressions, with which the People, the house of Israel have sinned, done wickedly, and transgressed before thee, as it is written in the Law of thy servant* Moses: *that in that day he shall make Attonement for you, that he might cleanse you, and that you might be clean from all your iniquities before the Lord.*

עזאזל Gazazel, ex עז Gaz, capra, & אזל Azal, abiit. & D. Kimchi in Radic.

c P. Fag. Lev. 16.

The *modern Jews* now (because there can be no proper sacrifice, the *Temple* of *Jerusalem* being destroyed) the men they take a *white Cock* on this day, the women a *Hen*. (d) This *Cock* they swing three times about the *Priests* head, saying, *Gallus Gallinaceus hic, commutatio erit pro me*; that is, *This Cock shall be a propitiation for me*. After that they kill the *Cock*, acknowledging themselves worthy of death; and then they cast the intrals upon the top of the house, that some Raven or Crow might carry both them,

d Buxtorf. Synagog. cap. 20.

and together with them, their sins into the wilderness. And lest they might seem to be mad without reason, they assigne the cause why they make choice of a *Cock*, at this time, to be this: This word * *Gebher* in the holy language signifieth a Man, in their *Talmud* it signifieth a Cock. Now, say they, the justice of *God* requires, that as *Gebher* sinned, so *Gebher* should make satisfaction. From this *Feast of Expiation* it is probable, that the *Grecians* used a yearly *Expiation* of their Cities, which was performed on this manner: Certain condemned persons were brought forth with Garlands upon their heads, in manner of sacrifices; these they would tumble from some steep place into the Sea, offering them up to *Neptune*, (e) using this form of words, περίψημα ἡμῶν γενοῦ, *Sis pro nobis peripsema: Be thou a Reconciliation or Propitiation for us.* The like kinde of Expiation was used among them in time of any Pestilence, or contagious infection; for removal of such diseases, they then sacrificed certain men unto their *Gods*, * such men they termed καθάρματα. These two words are used by the *Apostle*, 1 *Cor.* 4. 13. and they are translated *filth and off-scouring*: we are made as the *filth of the world, and as the off-scouring of all things.* The words signifie properly the *filth or dirt scraped off mens shooes*, or from the *pavement of the ground*: But, in (f) *Budæus* his opinion, the *Apostle* had alluſion unto those kinds of Expiations in use among the *Heathens*. As if he had said, We are as despicable and as odious in the sight of the people, as much loaded with the revilings and cursings of the multitude, as those condemned persons, who were offered up by way of publick Expiation.

* גבר

c *Suidas in voce* περίψημα.

* Καθάρματα ἐλέγοντο οἱ ἐπὶ καθάρσει λιμοῦ τινὲς ἢ τινὲς ἑτέρας νόσου δυόμενοι τοῖς θεοῖς, *Vetus Scholiast. in Aristophan. Plut. pag* 48.

f *Budæus annot. reliq. in Pandect. De pœnis, p.* 334

Now

Now, seeing at this Feast principally the *High-Priest* was a *Type of Christ*, it will not be amiss to note the agreement between the *Type* and the *Truth*.

Aaron.	Christ.
1. The *High-Priest* went into the *Holiest of all*, Levit. 16. 3.	1. *Christ* our *High-Priest* went into the *Holy place*, namely, the Heavens, *Heb.* 9. 12.
2. He went once a year, *Exod.* 30. 10.	2. He entred once, *Heb.* 9. 12.
3. He with the blood of Goats and Calves, *Heb.* 9. 12.	3. He by his own blood, *Heb.* 9. 12.
4. He alone, *Heb.* 9.	4. He alone hath troden the wine-press, *Isay* 63. 3.
5. He, clothed with his Priestly Robes, *Lev.* 16. 4.	5. He, ordained and sealed to this Office, by his Father from all eternity.
6. He took two Goats, *Levit.* 16.	6. He took *two natures*: the *impassibility of his God-head* was shadowed by the *Scape-goat*: his *sufferings in his Manhood*, by the *Goat that was sacrificed*, *Theod. Qu.* 12. *in Lev.*
7. The *Goat* did bear the Peoples iniquities.	7. *Christ* was made sin for us, 2 *Cor.* 5. 22.

CHAP. IX.

The Sabbatical year, or Seventh years rest.

AS every seventh day was a *Sabbath day*, so every seventh year was a *Sabbatical year*, *Levit.* 5. And as the *Sabbath day* signified that they themselves were the *Lords*, and therefore they abstained from their own work to do the *Lords*: So the *Sabbatical year* was to signifie, that both they and their land was the *Lords*.

The observation of this Feast consisted chiefly in two things. *First*, in the not tilling or manuring of their ground, whence it was called (*a*) *Scabbath Haarets*, the *Sabbath of the Land*, *Levit.* 25. 6. *Secondly*, in the Creditors discharging their debtors, and releasing their debts, and thence it was called (*b*) *Shemita laihova*, *The Lords release*, *Deut.* 15. 2.

a תנת האלץ

b שמוטה ליהוה

Seeing they were that year forbid to till their ground, here a question might be made; what they should eat in the time of this intermission?

Answ. *I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years*, *Levit.* 25. 20, 21. saith the Lord.

Seeing every seventh year, debts, according to Gods command were to be remitted, some might demand whether this might not much endammage their estates if they did lend? or harden their hearts, not to lend?

Answ. It could not endammage their estates, for it is a most infallible *Maxime*: *No man is a loser by serving*

ving God. Whence the *Hebrews* themſelves interpret this to be rather *Mandatum probationis*, *A command of trial*, ſuch as *Abrahams* offering up of *Iſaac* was, which *God* commanded, not intending that he ſhould be ſacrificed, but that *Abrahams* love might be tried; rather than *Mandatum obedientiæ*, *A command of obedience.* To this purpoſe ſpeaketh *Aben Ezra*, interpreting theſe words, *Save when there ſhall be no poor among you, Deut.* 15. 4. (*c*) That is, ſaith he, as if the *Lord* had ſaid, *Know that that which I have commanded thee, that thou ſhouldeſt not exact of thy Brother, will be needleſs. If all Iſrael, or the greater part obey the voice of God, then there ſhall be no poor amongſt you, to whom it ſhall be needful for thee to lend; yea, all of you ſhall be able to lend to many Nations.*

(c) *Aben Ezra, Deut.* 15. 4.

The Reaſons why this Feaſt was inſtituted, are thought to be, *Firſt*, to teach the people to depend upon *Gods* providence by faith; for though the owner of the field might gather, even on that year, for the maintenance of himſelf and his family, *Levit.* 25. 6. yet he was neither to ſow his field, thereby to make his harveſt the greater; nor to hedge his field, or lock up his Corn-yard, thereby to enjoy the propriety, but to let all be common, and every mans hand equal in every place. *Secondly*, they were hereby put in mind of that happy eſtate which *Adam* enjoyed in his innocency, when the earth brought forth her increaſe without manuring. *Laſtly*, it ſhadowed forth that *everlaſting Sabbath* which we expect in the heavens. (*d*) And ſome conjecture this to be the ground of *Rabbi Elias* his opinion, (*e*) that the *world ſhould continue for ſix thouſand years, but the ſeventh thouſand ſhould be the great Sabbatical year.* The ſix thouſand years anſwered the ſix working

(d) *Vid. Hoſpin. de orig. hujus feſti.*

(e) *Talmud. in Sanedrino. Hier.*

working days of the week, the seventh answered our Sabbath, according to that, A thousand years are but as one day with the Lord, 2 *Pet.* 3.8. *Elias* his words are these; *Six thousand years the world shall be, and again it shall be destroyed: (f) Two thousand shall be void, two thousand under the Law, and two thousand under the Messias.* The substance of this Prophecy, howsoever we reject it as too curious, yet seeing that a *Jew* spake it, it may serve to prove against them; First, That the *Messias* is already come: Secondly, That *Moses* his Law ceased at his coming.

f אאל פי חיתו ב אלפיתולה ב אלפו ומית המשיח

Duo millia inanitatis, duo millia dierum. Messiæ, Talmud. in Sanedrin. c. Helec.

CHAP. X.

Of their Jubilee.

THis is the last Festival which *God* commanded the *Jews*; it was celebrated every *fiftieth year*. It is commanded, *Lev.* 25.8. Thou shalt number seven *Sabbaths* of years unto thee, *&c.* The *English* word *Jubilee* is derived from the *Hebrew* יובל *Jobel*, signifying a *Ram*; it signifieth a *Rams horn*. Seven *Priests* shall bear before the *Ark* seven *Trumpets of Rams horns*, *Josh.* 6.4. Where the word *Jobelim* is used, and is expounded by the *Chaldee Paraphrast*, *Rams-horns*. *Marbachius* is of opinion, that this year was called their *Jubilee*, from (c) *Jubal*, the first inventer of musical instruments, of whom we read, *Gen.* 4.21. *Jubal was the Father of all such as handle the Harp & Organ:* Other Authors deliver other reasons of the name; but it is most probable that this year was termed the year of *Jubilee* from *Jobelim*, the *Rams-horns* then sounded. There were five main uses of this Feast.

c *Marbach. in Levit.* 25.

First,

First, for the general releaſe of Servants. *Secondly*, for the reſtoring of Lands and Tenements unto their firſt Owners, who formerly ſold them. *Thirdly*, hereby a true diſtinction of their Tribes was preſerved, becauſe Lands returned unto their Owners in their proper Tribe, and Servants to their own *Families*. (d) *Fourthly*, ſome are of opinion, that as the *Grecians* did compute their times by the number of *Olympiads*; the *Romans* by their *Luſtra*; the *Chriſtians* by their *Indictions*: So the *Jews* by their *Jubilees*. Laſtly, it did myſtically ſhadow forth that ſpiritual *Jubilee*, which *Chriſtians* enjoy under *Chriſt*, by whoſe blood we have not only a re-entry into the *Kingdom of Heaven*, which we had formerly forfeited by our ſins (and this was haply ſignified by the *Iſraelites* re-entry upon their Lands formerly ſold) but alſo the *ſound of the Goſpel*, which was in this Feaſt typed out unto us by the *noiſe of the Trumpets*, is gone thorow-out the world. And thus the *Lord God hath blown the Trumpet*, as *Zacharies* phraſe is, *Zach.9.14*. But neither this releaſe of Servants, nor reſtoring of Lands, was (e) until the tenth day of the firſt moneth *Tiſri*, at which time it was proclaimed by the ſound of Trumpets, or Rams horns; the nine firſt days of this moneth the Servants feaſted and made merry, and wore Garlands, in token of their liberty approaching.

d *Hoſpinian. de Orig. ſect. c. 9.*

e *Moſes Ægyptius in halach. Schemit. Vel Obel, c. 10.*

CHAP. XI.

The Feast of Purim, and the Feast of Consecration or Dedication.

PUr is a *Persian* word, and signifieth a Lot, whence this *Feast of lots* is called *Purim*, i.e κληρωσίες, *A Lottery*: it began on the fourteenth of *Adar*, and continued till the end of the fifteenth, *Esth.*9.21. It was instituted by *Mordecai*, in remembrance of the *Jews* delivery from *Haman*, before whom lots were cast day by day, and moneth by moneth, for the destruction of them. In these two days they read the History of *Hester*, in their *Synagogues*; and as often as they hear mention of *Haman* (*a*) they do with their fists & hammers beat upon the benches and boords, as if they did knock upon *Hamans* head.

a Hospin. de fest. fol. 33 ex Antonio Margarita in l. de ceremoniis Judæorum.

The *Feast of Dedication* is termed in the *New Testament*, Εγκαίνια (*b*) a *Feast* wherein something is renewed; because those things only are reputed consecrated, which are separated from their common use, and dedicated to some *new* and holy use. We shall read of many *things consecrated* in the *Old Testament*; The *Tabernacle*, the *Temple*, *Priests*, *Altars*, *Vessels* and *Garments*: but there was no anniversary or yearly solemnity appointed to be observed in remembrance of their *Consecration*. The *Consecration* therefore which we now speak of, being a yearly Festival, was the *Consecration of the Altar appointed by Judas Maccabæus* to be observed from year to year, for the space of eight days, from the five and twentieth of the moneth *Cisleu*, which answereth in part to

b Ἐγκαίνια ἑορτὴ καθ' ὃν ἐκαινουργήθη τὶ Suidas.

to our *December*, 1 *Macchab.* 4. 59. Of this Saint *John* speaketh; and as he mentioneth our *Saviours* presence there, so he intimateth the time to be about *December. It was at Jerusalem the feast of the Dedication, and it was winter*, John 10. 22, *&c.*

The reason of this Feast was in remembrance of that great mercy which God shewed unto his people, in delivering them from the tyranny of *Antiochus*, and the *Idolatry* which he had forced upon them, setting up the *Idol of Jupiter* in the *Temple of God*, and abolishing the true worship of *God*.

These two *Feasts* are of *humane institution*, and others might be added unto them; but little is to be added, or nothing at all, to that which is delivered concerning them, in the places of Scripture where they are mentioned.

THE FOURTH BOOK.

Of their IDOLATRY.

CHAP. I.

The beginnings of Idolatry.

THE Infiniteneſs of *Gods* Majeſty farr tranſcendeth the Capacity of created Natures; and if we conſult not with *Gods* own *Oracles*, though the ſenſe of a ***Deity*** may be imprinted even in an *Atheiſts* heart, yet ſo far ſhall he be from all right underſtanding of *God*, that he will adore the *creature* inſtead of the *Creator*: and when he hath multiplyed the number of his *gods*, according to the number of the Stars in Heaven, and creeping things on earth; yet ſtill his heart will be doubtful, whether he hath worſhipped the true *God*, nay, whether the true God be not utterly unknown. For this reaſon the mariners in *Jonahs* ſhip cried every man unto his *God*, *Jonah* 1. 5. Every man to his *own God*; and leſt they might all miſtake the *true God*, they awaken *Jonah* to call upon *his God*. This (*a*) uncertainty attending

(*a*) Servius in Georgic. lib. 1.

Idolatry

Idolatry, caused the *Heathens* to close their petitions with that general, *Dii deæque omnes*. (*b*) The *Arabians* perceiving the insufficiency of their *known gods*, dedicated their Altars, *Ignoto Deo*, *To the unknown God*. At *Athens*, Saint *Paul* found an Altar with the same inscription, *Acts* 17. 23. Hence other neighbour-Countries were wont to swear (*c*) *by him that was unknown at Athens*. From this doubt and distrust among the *Athenians*, What *God* was, and who he was; sprang another uncertainty amongst them, as dangerous as the other, dividing and sharing that undividable unity of the *Godhead*, between I know not what compeers and equals, so that they had other Altars mentioning a plurality of gods: (*d*) the inscription being θεῶν ἀγνώσων, *the Altar of the unknown Gods* yea, the compleat and intire inscription of that Altar which Saint *Paul* saw, is thought to have been thus, (*e*) *To the gods of Asia, Europe, and Africa; to the unknown and strange God*. Which observation implieth their practice to have symbolized with other *Heathens* in that forementioned closure; *Dii Deæque omnes, O all ye Gods and Goddesses, help*. This distrust I think to be the chief reason why they worshipped the *unknown God*; though I deny not but the Altars might bear this Title, to conceal the name of their *Tutelar God*; unto whose protection they had committed themselves: (*f*) because the *Athenian* people generally conceited, that if the *gods* name, to whom they dedicated a City, were known, then the enemies might by some magical incantation or charm, call him forth, and cause him to forsake the City: For the better preventing of which manner of evocations, the *Tyrians*, the *Lacedemonians*, and other (*g*) nations fettered and chained their *gods*, that they might

b *Gyrald. Syntagm.* 17.

c Νὴ τὸν Ἀθηναίους ἀγνώστους. *Lucian in Philopatride.*

d *Pausanias in Atticis.*

e Θεοῖς Ἀσίας, καὶ Εὐρώπης καὶ Λιβύης θεῷ ἀγνώστῳ καὶ ξένῳ. *Theophyl. in Act. Apost.* 17. 21. *It. Heron. Tit.* 1 12

f *Alex. ab Alex. lib.* 6. *cap* 4. *Tyraquel. in illum locum.*

g *Macrob. Saturna.* 3. *c.* 9.

might not depart. Again, it might be done in imitation of the *Jews*, who about the time of our *Saviour* his Incarnation, held it unlawful to pronounce that essential name of God, *Jehovah*, and in stead thereof would read *Adonai*. The occasion of this concealment of the name *Jehovah*, I take to have been originally, to prevent the blaspheming of that holy Name among the *Heathens*, who had learned from that name to denominate their *Idols* (h) *Jove* Ιαὼ *Iaoth*, Ιαδια, &c. Hence afterward the forbearing the Name became superstitious, and so far prevailed, that they corrupted the Text for the defence thereof, *Ex.*3.15. This is my name לעולם *legnolam*, *for ever*: (*i*) they read לעלם *legnalem*, *to be concealed*. Though I deny not but that name was alwayes in some sence ineffable: namely, as (*k*) *Pliny* saith, the names of the *African* people and Towns were ineffable, that is, such as other languages could not express without circumlocutions.

h *Vid. Macrob. Saturn. l.* 1 *c.*18 *It. Irenæum, l.* 2. *cap. ult. Item, Origen. contra Celsum. l.* 6. *fol.* 76. *col.* 3.

i *Vid. P. Galatin. lib.* 2 *c.*10.

k *Plin in Præm. lib.* 5. *Hist. Natur.*

As those forementioned *Idolatrous* names were nothing else but so many depravations of the name *Jehovah*: so the Original of many other ensuing kindes of *Idolatry* proceeded at first from a misconstruction of Scripture. They have learned by tradition, that the Sun, Moon, and Stars, had a kind of Lordship and rule over day and night, times and seasons: Hence the superstitious ignorance of those people deified those lights of Heaven, and worshipped them as *gods*. Afterward corruption prevailing, their *Apotheosis*, or *god-making Ceremonies*, were extended to sublunary creatures, partly as *Symbola*, or representatative signes of those greater and more glorious lights; for this reason the *Caldeans* worship *fire*: אור, and *Ur*, of the *Caldeans*, mentioned

ned, *Gen.*11. which signifieth *fire* or light, is thought to be the very *god* of the *Chaldeans*, though in that place the name *Ur* be applied to some chief City, from the name of the Idol. Yea, the *god of Nahor*, *Gen.* 31. 53. is thought to be no other; partly also the inferiour creatures were canonized for *gods*, in way of thankfulness for the benefits received from them, for which reason the *sea*, the *winds*, the *air*, the *earth*, and *fruits* of the earth, *became deified*. At last, *well deserving Men*, nay, *Crocodiles*, *Serpents*, *Rats*, *Cats*, *Dogs*, *Garlick*, and *Onions*, were reputed *gods*.

CHAP. II.

Of Moloch, Adram-Melech, Anam-Melech, Baal, The Tabernacle of Moloch, Chiun, Remphan, Horses consecrated to the Sun, Thamuz.

OF the *Idol Moloch* we read in divers places of Scripture, 1 *King.*11. 2 *King.*23.10. *Leviticus* 18. 21. He is sometimes called *Moloch*, sometimes *Molech*, sometimes *Milcom*. He was the reputed *god*, not onely of the *Ammonites*, but of the (*n*) *Moabites* also. He had his name from מלך *Malac*, signifying to rule or reign. The Seventy *Elders* translate him, ἄρχων, βασιλεὺς, a *Prince*, or *King*. Such *King-Idols* were *Adram-melech*, and *Anam-melech*, the *gods* of *Shepharvaim*, unto whom that people burnt their Children in fire.

n *Lorin. in Act. 7. ex Oecumen.*

I take *Moloch* and *Baal* to be one and the same *Idol*, they were both names of supremacy and rule, בעל *Baal* signifieth a *Lord* or *Master*. And מלך *Molech*, a

King

King or *Prince*. They had both the same manner of sacrifice, they burnt their Sons for burnt-offerings unto *Baal* likewise, *Jer.* 19. 5. yea, they built the high places of *Baal*, which are in the valley of *Benhinnom*, to cause their Sons and their Daughters to pass thorow the fire unto *Moloch*, *Jer.* 32. 35. In which Text the place of sacrifice is noted to be one and the same, common to both Idols, and *Moloch* put in the end of the verse, to explain *Baal*, in the beginning thereof.

Some think them to be different, because the (*b*) *Planet Jupiter* was worshipped under the name of *Baal*; but the *Planet Saturn* is probably thought to have been worshipped under the name of *Moloch*. If we diligently observe Historics, we shall find such a *confusion of the Planets*, that the *Sun*, as it was sometimes called *Baal*, sometimes *Moloch*: so it was sometimes called (*c*) *Jupiter*, sometimes (*d*) *Saturn*; and concerning *Baal* this is evident: hence *Jupiter* was called by the *Phœnicians*, *Baal-samen*, which name is derived from the *Hebrew*, and soundeth as much as *Jupiter Olympicus*, *the Lord of Heaven*: For *Baal* signifieth *Lord*, and *Shamain*, *Heaven*. And what is this *Lord of Heaven* in the theology of the *Heathens*, other then the *Sun*? who may as well be styled the *King of Heaven*, as the *Moon the Queen*. Yea, *Sanchoniatho*, as *Eusebius* in the forequoted place relates him, taketh all these three for one, namely, the *Sun*, *Jupiter*, and *Baalsamen*.

Concerning *Saturn*, it is apparent that the *Sun* was worshipped under his name; But I find some Expositors to interpret *Moloch* to be (*e*) *Mercury*, others *Mars*: these are but few, and the grounds weak. It is therefore more generally & more probably thought that

b *August. super judic. q.* 10 *Videsis Euseb. de præpar. lib.* 1. *cap.* 7.

c *Plato apud Macrob. Satur. l.* 1 *c.* 23 *ubi modosè citatur è Timæo Platonis, quod est in Phædro.*

d *Assyrios Saturnum (quem & Solem dicunt) Innovemq; coluisse constat. Servius in Æneid.* 1.

e מלך, *Molech dici volunt qui* מלאך *Malach*, (i.) *Angelus, Nuncius. Proinde interpretantur Molech Mercurium Deorum nuncium. R. Levi. Lev.* 18. 21.

that he was *Saturn*, becauſe as to *Molech*, ſo to *Saturn*, the *Heathen* people did ſacrifice their (e) *Sons* and *Daughters*. Secondly, *Saturns* Image differed not much from *Moloch's*. Of *Saturns* thus we read, (f) *It was made of Braſs, wonderful for its greatneſs, whoſe hands reaching towards the earth, were ſo hollow (ready to claſpe) that the youths which were compelled to come unto him, did fall as it were into a mighty ditch full of fire.* You ſhall read in a manner the ſame deſcription of *Moloch*. Jalkut commenting on *Jeremy*, writeth thus; (g) *Though all other houſes of Idolatry were in Jeruſalem, yet* Moloch *was without Jeruſalem, in a place apart. How was he made? He was an Image of Braſs; He had ſeven Chappels, and he was placed before them, having the face of a Bullock, and hands ſpread abroad, like a man that openeth his hands to receive ſomewhat from another: and they ſet it on fire within, for it was hollow: and every man ſeverally entred, according to his offering. After what manner? Whoſoever offered a Fowl, went into the firſt Chappel; he that offered a Sheep, into the ſecond; a Lamb, into the third; a Calf, into the fourth; a Bullock, into the fifth; an Ox, into the ſixth; and whoſoever offered his Son, into the ſeventh.* Thus *Moloch* and *Saturn* agree: *Firſt*, in their ſacrifice: *Secondly*, in the form of their Images. Now theſe *ſeven chappels* built for *Moloch*, may well reſemble thoſe (k) *ſeven gates* with which the *Perſians* honored the *Sun*; and as the *ſeven gates* did, ſo might the *ſeven chappels* myſtically expreſs the *ſeven planets*, whereof the *Sun* was *Moloch*, i. *the King and Prince*. When they ſacrificed their ſons unto this *Idol*, they did beat upon *Tabrets and Drums*, that the cry of the child might not be heard by the father. Thereupon was the place called תפת *Tophet*, from תף ſignifying a *Drum*, as likewiſe from the cry of the children

e *Macrob. Saturn. l. 1. c. 7.*
f *Euſeb. d præpar. l. 4. c. 7.*
g *Jalkut. Jer. 7. f. 97. colum. 1.*
k *Orig. contra Celſum. l. 6. f. 75. col. 4. It. Gyvald. in Dorum Syntag. 7. p. 229.*

dren, it was called *Gehenna*, גיא signifying a valley, and הם roaring or crying. Some may make the question, whether that the phrase, *The fire of Gehenna*, *Matth.* 5. 22. had its original from this fire, wherewith the children were burnt unto *Moloch*? I answer, that in this phrase there was not respect onely unto this fire, though by the bitter cries and ejulations of poor infants, the restless torments in Hell might be shadowed, yet the perpetuity and everlastingness of hellish pains I take to be signified herein, by allusion unto that (*l*) other fire, kept continually burning for the consuming of dead carcasses, and the filth brought out of *Jerusalem*. For *Gehenna* was reputed a contemptible place without the City, in the which they burnt, by means of a fire continually preserved there, the carcasses, filth, and garbidge of the City. The (*m*) *Cabalists* treating of *Gehenna*, in this metaphorical sence, as it is applied to the pains of hell, do distinguish of it, saying, That there is *Gehenna superior*, and *inferior*: by the first they understand *bodily torments inflicted upon the bodies of sinners in this world*: By the second they understand the *pains of the soul in the world to come* (*n*). They say likewise that there are *Septem Gehennæ mansiones*, *Seven degrees or mansion places of Gehenna*. 1. *Infernus*. 2. *Perditio*. 3. *Profundum*. 4. *Taciturnitas*. 5. *Umbra mortis*. 6. *Terra inferior*. 7. *Terra sitiens*. Of these *seven receptacles*, he that will mispend his time may read according to the quotation.

l D. Kimchi. Psal. 17. 13

m Capnio de Cabala. p. 644.

n P. Platinus l. 12. c. 6.

It is much controversed among Expositors, whether the children in this sacrifice were *burnt in the fire*, or only *initiated and consecrated to Moloch, passing in the middest of two fires in sign of their consecration*? It is probable, that both were in use. *First*, the Scripture

ture ſpeaketh of both. *Secondly*, the *Hebrew Doctors* ſhew the manner of both. That they were *Burnt*, *Jalkut* expreſly teacheth, and with him(o) others accord, ſaying, *That Molech is the name of an Image; and the wiſe men of bleſſed memory interpret Molech to be an univerſal name, denoting any whom they made to rule over them; And it is agreed upon, that this is the abomination of the Sons of Ammon, and this phraſe To cauſe to paſſe thorow, is as much as, To burn.* Others ſay, *This Idols name was Molech, and* (p) *this was his worſhip: That he (namely, the Father) delivered his Son unto the Prieſts, and they made two great fires; and they made his Son paſs on his feet between both theſe fires.*

o *Aben Ezra Lev.* 18. 21.

p *Rabbi Solomon, Lev.* 18 21.

Notwithſtanding, we muſt not think that there were no other oblations unto *Molech*, beſides ſacrificing of children: For what uſe then ſerved thoſe other ſix Chappels? No: I take this oblation of children not to have been forced on them by any ſuperſtitious law, or tradition, binding them thereunto; but to have been reputed a work more meritorious, becauſe it was meerly voluntary. This I note, becauſe otherwiſe there were an apparent difference between *Baal* and *Molech*. For the *Baalites* offered unto their fancied Deity a Bullock, in that contention between them and *Eliah*, 1 *Kings* 18. Bullocks, and Calves, and Lambs, were their ordinary ſacrifices, the ſacrificing of their children, *extraordinary*. Yet their ordinary ſacrifices, were not alwayes altogether void of mans blood, but ſometimes the *Prieſts* would lance and cut their own fleſh: which cuſtom, whence it had its original, I find not: only we find the like to have been practiſed by the *Heatheniſh Prieſts* in their ſacrifices to *Bellona*: *Tertullian* touch-

Tert. Apol. c 9.

eth it; but (r) *Lactantius* treating of *Bellona* and her *Priests*, speaketh more clearly, saying, *They sacrificed not with any other mans blood, but with their own; their shoulders being lanced, and with both hands brandishing naked swords, they run and leaped up and down like mad men.* Who would not take these *Bellonites* to be the very *Baalites*, spoken of, 1 *Kings* 18. *They leapt upon the Altar which was made—— and cut themselves as their manner was, with knives and lancers, till the blood gushed out upon them.*

r *Lactan. p.* 40.

That the opinion of pleasing *God* by Sacrificing their children sprang from *Abraham*'s offering of *Isaac*, seemeth very probable, and is intimated by *R. Solomon*, who bringeth in *God* speaking concerning *Molech* after this manner: *I never commanded that they should offer up their sons for an oblation, and I never spake it unto any of my Prophets:* (s) *and when I spake to Abraham to sacrifice his son, it entred not into my heart that he should sacrifice him, but to make known his righteousness.* Yea, (t) *Porphyrie* treating of *Saturn*, (who seemeth to have been this very *Molech*) saith, that the *Phœnicians* called him *Israel*, and that he had by *Anobreth* one only son called *Jeud* in the *Phœnician* language, (no doubt from the *Hebrew* Jecid, signifying an *onely begotten*, and applyed to *Isaac*, *Gen.* 22. 2.) which he offered upon an altar purposely prepared. Who seeth not the History of *Abraham* and *Sarah* under the names of *Israel* and *Anobreth*? and the immolation of *Isaac* under the name of *Jeud*? and the original of this Son-sacrificing divinity, to have been the unwarrantable imitation of *Abraham*?

s *Solomon. Jarc. Jer.* 7. 31.

t *Euseb. præpar. Evang l.* 1. *c.* 7. *p.* 17.

But what! Was the *Sun* worshipped *Idolatrously*, no otherwise? Yes, except I am deceived, we finde another manner of worship described by *Amos*, *chap.* 5. 26.

5.26. *But ye have born the Tabernacle of your Moloch*, and *Chiun* your Images, the *star of your God* which ye made to your selves. This translation I prefer before others. First, because the**Hebrew* word signifieth a *Tabernacle*. Secondly, it is rendred the tabernacle of *Moloch*, not *Siccuth* your King, by the *Seventy*. Thirdly, it is so repeated by Saint (t) *Stephen*, *Acts* 7.43. *ye took up the tabernacle of Moloch*, and the *star of your God Remphan*, figures which ye made, to worship them.

* ונשאתם את סכיות מלבכם

t Καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολόχ, καὶ τὸ ἄστρον τοῦ θεοῦ ὑμῶν ῥαιφάν τοὺς τύπους οὓς ἐποιήσατε ἑαυτοῖς.

Three things are to be inquired, for the understanding of this parallel. *First*, what the *bearing*, or *taking up of this tabernacle is*. *Secondly*, what Idoll was pointed out by these names of *Chiun* and *Remphan*. *Thirdly*, what is meant by the *star of this God*.

The taking up of this tabernacle denoteth their worship which they exhibited unto their Idol, by carrying him up and down in *Tabernacles* and *Pageants*, after a solemn manner of procession; by the *Romans* this solemnity was termed *pompa*, and the *Tent* or *Pageant* in which the Idol was carried, *Thensa*, according to that, *Thensa Deorum vehiculum*. This kind of Idolatry may seem to have had its original among the *Heathens* from an unwarrantable imitation of *Moses's Tabernacle*, which was nothing else but a *Portable Temple*, to be carried from place to place, as need required. For it cannot be denied, but that many superstitions were derived unto the *Heathens* from the true worship of *God*, which he himself had prescribed unto his people. Thus, As *God* had his *Tabernacle*, *Priests*, *Altars*, and *Sacrifices*, so the *Devil* had his *Tabernacles*, *Priests*, *Altars* and *Sacrifices*. As *God* had his *fire ever burning upon the Altar*, so had the *devil* his *fire preserved burning by those Vestal Votaries*. As *God* had his *Propitiatory or*

οὐδὲν ναοῦ μετὰ φερομένου διέφερεν. *Joseph Ant.*

Lev. 6. 3.

Mercy-

Mercy ſeat: ſo had the *devil* his *Sacros tripodas*, his *Oracles*, from which he would ſpeak unto them that ſerved him. This ſolemne proceſsion was performed by the *Romans* in the honour of the *Sun. It was performed by the *Iſraelites* in honour of their *Moloch*, who formerly was interpreted, the *Sun*. To add unto the pomp and ſtate of this ſolemnity, both the *Romans* and the *Iſraelites* cauſed *great Horſes* and *Chariots* to be led up and down. (x) *Horſes* were conſecrated to the *Sun* by the *Romans*, and their *Cirque-place* was ſometimes called τὸ ἱππικὸν, and ἱππόδρομον, an *Horſe-race*. And that *Chariots* were commonly uſed in thoſe pompous ſhews is (y) evident. Concerning the people of *Judah*, doth not the like practice plainly appear? 2 *Kings* 23. *Joſiah* did put down the *Horſes* given to the *Sun*, and the *Chariots of the Sun*. This kind of Idolatrous worſhipping the *Sun* ſeemeth to have had its beginning from the *Perſians*, who alſo accounted *Horſes* holy to the *Sun*: (z) And the *Perſian King*, when he would ſhew himſelf in great ſtate, cauſed an exceeding great *Horſe* to be led up and down, the which was called *Equus ſolis*.

* *Solis honore novi grati ſpectacula Circi Antiqui dixere Patres. Corrip. Afric. l. 1. num. 17. vi. Domoſt. x Alex. ab Alex. lib. 3 cap 12.*

y *Hic illius arma, Hic currus fuit. Virgil. Æneid. 1.*

z *Cæl. Rhodigin. antiq. l. 8. c. 2.*

The ſecond inquiry is, What *Idol* was meant by *Chiun* and *Remphan*, otherwiſe in ancient Coppies called *Repham*. Not to trouble the Reader with the various Interpretations of *Expoſitors*, much leſs with the bold adventures of others in correcting the text: by *Chiun* we are to underſtand *Hercules*, who in the *Egyptian* language was called *Chon*: by *Repham* we are to underſtand the ſame *Hercules*, for רפאים *Rephaim*, in the holy tongue ſignifieth *Giants*: By *Hercules* we may underſtand the planet of the *Sun*: There are *Etymologiſts* that derive *Hercules* his name from the *Hebrew* הראיר כל, *Hiercol*, *illuminavit omnia*: the *Greek* *Etymology*

(*a*) *Etymology*, holds correspondency with the *Hebrew*, and both signifie that universal light which floweth from the *Sun*, as water from a fountain. Add hereunto, that (*b*) *Porphyrie* interpreteth *Hercules his twelve labours*, so often mentioned by the *Poets*, to be nothing else but the *twelve signs of the Zodiack*, thorow which the *Sun* passeth yearly. But some may question, whether the name of *Hercules* was ever known to the *Jews*? It is probable, the name was; for *Hercules* was the *god* of the *Tyrians*, from whom the *Jews* learned much *Idolatry*, as being their neer neighbours: Yea, it is apparent, that in the time of the *Maccabees* the name was commonly known unto them: for *Jason* the *High Priest* sent three hnndred drachmes of silver to the sacrifice of *Hercules*, 2 *Macc.* 4. 19.

Thirdly, it followeth that we should enquire, what this *star of Remphan* was; it is probably (*c*) thought that it was a certain *star painted in the fore-head of Molech*; Neither was it unusual for the heathen people to paint their *Idols* with such *Symbolica Additamenta*. (*d*) *Julius Cæsar* his Image had a *star* depicted on the *crown of his head*.

The *Sun* was also worshipped by the house of *Judah*, under the name *Tamuz*; for (*e*) *Tamuz*, saith *Hierome*, was *Adonis*, and (*f*) *Adonis* is generally interpreted the *Sun*, from the *Hebrew Adon*, signifying *Dominus*, the same as *Baal*, or *Moloch* formerly did, namely, the *Lord* or *Prince* of the *Planets*. The moneth which we call *June*, was by the *Hebrews* called *Tamuz*; and the entrance of the *Sun* into the sign *Cancer* was, in the *Jews Astronomy*, termed *Tekupha Tamuz*, the *revolution* of *Tamuz*. Concerning *Adonis* whom sometime ancient Authours call *Osiris*; there are two things remarkable, ἀφανισμὸς, the *death or loss*

of

a *Heracles quid aliud est quam* ἥρας κλέος (*i.*) *aeris gloria: quæ porro alia est aeris nisi solis illuminatio? Macrob. Satur. l. 1. c. 20.*

b *Euseb. de præp. l. 3. c. 4. p. 71.*

c *Occumenius Act. 7. 43.*

d *Sueton. in Iul. c. 88. It. Plin. hist. l. 2. c. 25. Horat. l. 1. Od. 12.*

e *Hieron. comment. 3 in Ezek.*

f *Pet. Hierogl. l. 9. p. 68.*

of Adonis and εὕρησις, the *finding of him again*. As there was great * lamentation at his *loss*, especially amongst the (*f*) women: so was there great joy at his *finding*. By the death or *loss of Adonis*, we are to understand the departure of the *Sun*; by his *finding again*, we are to understand his return. Now he seemeth to depart twice in the year: First, when he is in the *Tropick of Cancer*, in the farthest degree northward. Secondly, when he is in the *Tropick of Capricorn*, in the farthest degree southward: answerable unto these two departures, which may be termed ἀφανισμοὶ, *disparitions*, or *losses of the Sun*, there are two returns immediately succeeding, which may be termed likewise εὑρήσεις, the *findings* or new appearings of the *Sun*. Hence we may note, that though the *Ægyptians* celebrated their *Adonia* in the month of *November*, when the *Sun* began to be farthest *Southward*; and the house of *Juda* theirs, in the moneth of *June*, when the *Sun* was farthest *Northward*, yet both were for the same reasons, and in substance they agreed. And of this the Prophet *Ezekiel* is thought to have spoken, *Ezek.* 8. 14. *There sate women weeping for Tamuz.*

* *Nanquam; satis quæsitus Osiris. Semper enim perdunt, semper & inveniunt. Lucan.*

† *Plutarch. in Alcibiade.*

These solemnities were chiefly observed, between the *Biblienses* & the *Alexandrini* (*g*); the manner was thus: When the *Biblienses* solemnized the death or loss of *Adonis*, at that time the *Alexandrini* wrote a letter, this letter was inclosed in an *Ark of Bulrushes* therein they signified that *Adonis*, whom they lamented, was found again: this Ark being after the performance of certain rites and ceremonies committed to the Sea, forthwith it was carried by the stream to *Biblus*; upon the receit whereof, the lamentation of the women was turned in-

(*g*) *Procopius in Isaiam, ad c.* 18 *It. Cyrillus l.* 2. *Tom.* 2. *in* 1. *Isaiam.*

into joy. (*h*) Others say, that this lamentation was performed over an Image in the night-season, and when they had sufficiently lamented, a Candle was brought into the room (which Ceremony might mystically signifie the return of the Sun) then the Priest with a soft voice muttered this form of words; (*i*) *Trust ye in God, for out of pains salvation is come unto us.* (*k*) There are likewise of the *Jews* that say their *Tamuz* was an Image whose eyes they filled with Lead, which Lead being molten by the means of fire under it, the Image it self-seemed to weep.

There (*l*) are that think the *Prophet* alludeth unto those letters inclosed in those fore-mentioned *Bul-rush Arks*, *Isa.*18.2. when he speaketh of Ambassadors sent by the Sea even in *Vessels of Reeds* upon the waters. But I rather approve the literal sence, for by reason of the Shelfs and dangerous Rocks in the River *Nilus*, it was not unusual for men to sail in Hulks, and *Vessels made of a kind of great Bul-rush*, which by the *Ægyptians* was termed *Papyrus*, and these kind of Ships (*m*) *Papyraceæ naves.*

h *Julius Maternus Firmicus l. de errore profan. Religion.*

Θάῤῥεῖτε τῷ θεῷ, ἐστὶ γὰρ ἡμῖν ἐκ πόνων σωτηρία *Firmicus ib.*

k היו עושים אלם ים מלאים עיניו עופרת והיו עושים אש מתחתיו *R. Dav. Kimchi radic.*

l *Procop. in Isa.* 18.

m *Plin. Hist. l. 6. c. 21.*

CHAP. III.

Of Baal-Peor, Baal-Tsephon, Baal-Zebub, Baal-Berith, Bell and the Dragon.

WHom the *Hebrews* called *Baal*, the *Babylonians* called *Bell*; and although the *Planet of the Sun* only at first might be worshipped under that name, yet at last it became a common name to many other Idols, according to that, *There are many Gods*, many *Baalims or Lords*, 1 *Cor.*8.5. As

the ſame *Idol* *Jupiter* had different names, and different Rites of worſhip, occaſioned ſometimes from the different places, as *Jupiter Olympius*, from the Hill *Olympus*; *Jupiter Capitolinus*, from the *Capitol hill*; *Jupiter Latialis*, from that part of *Italy* which is called *Latium*. Sometimes from the different benefits which he was ſuppoſed to beſtow on men, as *Jupiter Pluvius*, becauſe he gave *Rain*; *Jupiter Lucetius*, becauſe he gave *light*; *Jupiter altitonans*, from *thundring*: So *Baal* had his diſtinctive Titles, and different Rites of worſhip, ſometimes occaſioned by the place, as *Baal-Peor*, *Numb.* 25. 3. ſometimes from the benefit obtained, as *Baal-Tſephon*, *Exod.* 14. 1. and *Baal-Zebub*, 2 *King.* 1. 2. ſometimes for ſome other reaſon, as *Baal-Berith*, *Judg.* 8. 33.

a *Hieronym. ad Hoſ.* 9. *Idem prodidit Iſidor. Orig. l.* 8.

Baal-Peor, is thought to be that (*a*) *Priapus*, that obſcene *Idol*, ſo famous in prophane Authors. He was called *Peor*, from the hill *Peor*, mentioned, *Numb.* 23. 28. as likewiſe his Temple wherein he was worſhipped, ſtanding upon the ſame Hill, was called *Beth-Peor*, *Deut.* 3. 29. He was worſhipped by the *Moabites* and *Midianites*: the *Idol Chemeſh*, *Jer.* 48. 7. is thought to be the (*b*) ſame, and I take it to be applied to *Baal-Peor*, by way of contempt, as if one ſhould ſay, their *blind god*, according to that in the Pſalm, *They have eyes and ſee not*. For the firſt letter (*c*) *Caphh*, ſignifieth *quaſi*; and מוש *Muſch Palpare*, to *grope* or *feel about*, *in manner of blind men*.

b *Hieron. in Iſai. l.* 5. *c.* 15.

c *Philo Jud. lib.* 2. *Allegor.* *p.* 79.

d *P. Fag. Exod.* 14 1.

Baal-Tſephon is thought by the (*d*) *Hebrews*, to have been an *Idol* made by the *Egyptian Magicians*, and placed in the Wilderneſs, to obſerve and ſtop the *Iſraelites* in their departure from *Ægypt*; whence it was termed צפן *Tſephon*, from צפה *Tſapha*, ſignifying to *watch*, & obſerve in manner of a *watchman*: becauſe we

we may call him *Baal ſpeculator*, as, among the *Romans*; becauſe *Jupiter* ſtayed the *Romans* when they were flying, he was called (e) *Jupiter ſtator*.

e *Ruffin lib. 2. antiq. Rom. cap. 5.*

Baal-zebub, ſoundeth as much as the *Lord of the flies*, (f) or a *Maſter-flie*, which hath power and authority over the reſt, in which reſpect the *Prince of the Devils* in the *Goſpel* is termed *Beel-Zebub*, בעל זבוב *Zebub* ſignifieth a *Flie*. (g) His *Idol* was worſhipped by the *Cyrenians*, but principally by the *Ekronites*, becauſe whenſoever they ſacrificed unto him, the ſwarms of *Flies* which at that time moleſted the Country, died. But it is certain, that this was not the alone reaſon, for they were wont to repair to him, as to an Oracle, 2 *Kings* 1. 2. We may call him *Jupiter muſcarius*, or *Hercules muſcarius*, (h) for the Inhabitants of the City *Elis* ſacrificed to *Jupiter* under the name Ἀπομυίου, (i) *A driver away of flies*: and the *Romans* to *Hercules*, under the ſame name. Some *Greek Copies* in the *Goſpel* read Βεελζεβυλ, *Beelzebul*: which change is interpreted to be for to ſhew the greater contempt of the *Idol*, as if they ſhould ſay, *Jupiter ſtercoreus*, זבל *Zebel* ſignifieth *ſtercus*, and *Beel*, or *Baal* ſignifieth *Dominus*.

f Ζητήσωσι μῦαν Θεὸν Ακκαρῶν. *Gregor. Nazianz. orat. 2. contr. Julian. p. 102.*

g *Plin. l. 10. c. 28.*

h *Clemen. Alexand. in protrep.*

Baal-berith was the *Idol* of the *Shechemites*; of his Temple we read, *Judges* 9. 4. ברות *Berith* ſignifieth a *Covenant*; ſo that *Baal-Berith* may be tranſlated *Jupiter fœderatus*, (i) *The God unto whom they bound themſelves by Covenant*. Concerning *Bel* and the *Dragon*, little is ſpoken, beſides what we read in that of the *Apocrypha*, where the Hiſtory is deſcribed.

i Ἔδηκαν ἑαυτοῖς τῷ βάαλ διαθήκην, τοῦ εἶναι αὐτὸν αὐτῶν εἰς θεόν. *Septuagint. interp. Jud. 8 33.*

the same *Idol* *Jupiter* had different names, and different Rites of worship, occasioned sometimes from the different places, as *Jupiter Olympius*, from the Hill *Olympus*; *Jupiter Capitolinus*, from the *Capitol hill*; *Jupiter Latialis*, from that part of *Italy* which is called *Latium*. Sometimes from the different benefits which he was supposed to bestow on men, as *Jupiter Pluvius*, because he gave *Rain*; *Jupiter Lucetius*, because he gave *light*; *Jupiter altitonans*, from *thundring*: So *Baal* had his distinctive Titles, and different Rites of worship, sometimes occasioned by the place, as *Baal-Peor*, *Numb.* 25. 3. sometimes from the benefit obtained, as *Baal-Tsephon*, *Exod.* 14. 1. and *Baal-Zebub*, 2 *King.* 1. 2. sometimes for some other reason, as *Baal-Berith*, *Judg.* 8. 33.

Baal-Peor, is thought to be that (*a*) *Priapus*, that obscene *Idol*, so famous in prophane Authors. He was called *Peor*, from the hill *Peor*, mentioned, *Numb.* 23. 28. as likewise his Temple wherein he was worshipped, standing upon the same Hill, was called *Beth-Peor*, *Deut.* 3. 29. He was worshipped by the *Moabites* and *Midianites*: the *Idol Chemesh*, *Jer.* 48. 7. is thought to be the (*b*) same, and I take it to be applied to *Baal-Peor*, by way of contempt, as if one should say, their *blind god*, according to that in the Psalm, *They have eyes and see not*. For the first letter (*c*) *Caphb*, signifieth *quasi*; and מוש *Musch Palpare*, to *grope* or *feel about*, *in manner of blind men*.

Baal-Tsephon is thought by the (*d*) *Hebrews*, to have been an *Idol* made by the *Egyptian Magicians*, and placed in the Wilderness, to observe and stop the *Israelites* in their departure from *Ægypt*; whence it was termed צפק *Tsephon*, from צפה *Tsapha*, signifying to *watch*, & observe in manner of a *watchman*: because we

a *Hieronym. ad Hos.* 9. *Idem prodidit Isidor. Orig. l.* 8.

b *Hieron. in Isai. l.* 5. *c.* 15.

c *Philo Jud. lib.* 2. *Allegor. p.* 79.

d *P. Fag. Exod.* 14. 1.

we may call him *Baal ſpeculator*, as, among the *Romans*; becauſe *Jupiter* ſtayed the *Romans* when they were flying, he was called (e) *Jupiter ſtator*.

e *Ruffin lib. 2. antiq. Rom. cap. 5.*

Baal-zebub, ſoundeth as much as the *Lord of the flies*, (f) or a *Maſter-flie*, which hath power and authority over the reſt, in which reſpect the *Prince of the Devils* in the *Goſpel* is termed *Beel-Zebub*, בעל זבוב *Zebub* ſignifieth a *Flie*. (g) His *Idol* was worſhipped by the *Cyrenians*, but principally by the *Ekronites*, becauſe whenſoever they ſacrificed unto him, the ſwarms of *Flies* which at that time moleſted the Country, died. But it is certain, that this was not the alone reaſon, for they were wont to repair to him, as to an Oracle, 2 *Kings* 1. 2. We may call him *Jupiter muſcarius*, or *Hercules muſcarius*, (h) for the Inhabitants of the City *Elis* ſacrificed to *Jupiter* under the name Ἀπομυίου, (i) *A driver away of flies*: and the *Romans* to *Hercules*, under the ſame name. Some *Greek Copies* in the *Goſpel* read Βεελζεβυλ, *Beelzebul*: which change is interpreted to be for to ſhew the greater contempt of the *Idol*, as if they ſhould ſay, *Jupiter ſtercoreus*, זבל *Zebel* ſignifieth *ſtercus*, and *Beel*, or *Baal* ſignifieth *Dominus*.

f Ζητήσωσι μῦαν Θεὸν Ἀκκαρῶν. *Gregor. Nazianz. orat. 2. contr. Julian. p. 102.*

g *Plin. l. 10. c 28.*

h *Clemen. Alexand. in protrep.*

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i Ἔθηκαν ἑαυτοῖς τῷ βάαλ διαθήκην, τοῦ εἶναι αὐτὸν αὐτῶν εἰς θεόν. *Septuagint. interp. Jud. 8 33.*

CHAP. IV.

Of Dagon.

aR. Da. I. Sa. 5.

THe (*a*) *Hebrew Doctors* ſay, that this Idol *Dagon was made from the navil downward in form of a fiſh, but from the navil upward in form of a man.* This they collect from the 1 *Sam.* 5.4. The *two palms of his hands were cut off upon the threſhold.* And furthermore they ſay, The Idol *Dagon* had his name from the *Hebrew* דג *Dag*, ſignifying in the holy language, a *fiſh*, according to which deſcription we may Engliſh him, The *Philiſtims Neptune*, or **Triton.* Others derive the name from דגן *Dagan*, ſignifying *Corn*: and they (*b*) ſay, that he firſt invented the uſe of the *Plow*, and *Corn*; whence they tranſlate him *Jupiter aratrius.* In this reſpect we call him the *Philiſtims Saturn*, becauſe antiquity makes (*c*) *Saturn* the *firſt inventer of Huſbandry*, and therefore paints him with an Hook or *Sithe* in his hand, as being the fitteſt Hieroglyphick for *huſbandry*. Both opinions have their Authors, and no ſufficient proof hath been produced to overthrow either. (*d*) Yea, they are not wanting among the *Jews* themſelves, that ſay, this Image of *Dagon was made in the form of a man.* Notwithſtanding *Scaliger* his conjecture is not improbable, that thoſe who interpret *Dagon*, *Jupiter aratrius*, or Ἀγεστὴς, might miſtake and read שדו *Shadai*, ſignifying *Ager*, A *field*, for שדי *Shaddai* being the very name of *God*, ſignifying *Omnipotens*, *Almighty*.

* *Triton non abſimilem habuiſſe figuram fingitur Prons hominem præfert, in piſcem deſinit alvus. Plut. Hieroglib* 1 *p.* 28

b *Philo Byblius apud Euſeb. de præpar. lib.* 1. *c.* 7.

c *Plut. Hieroglib.* 31. *p.* 228. *Id. l.* 56.

d *R. Levi.*

1 *Sam.* 5.

CHAP.

CHAP. V.

Of the molten Calfe.

THe Hiſtory of the *molten Calf* is at large ſet down, *Exod.* 32. where we read, that by reaſon of *Moſes* his long abſence, the people deſired of *Aaron*, *gods* to be made; whereupon *Aaron* made for them the *molten Calf*. The reaſon why they worſhipped *God* rather in the ſimilitude of a *Calf*, then of any other Creature, is generally by *Expoſitors* conceived to be from the corruptions learned among the *Aegyptians*, who worſhipped their Idol (*a*) *Apis*, otherwiſe called (*b*) *Serapis*, in a living *Oxe*, and likewiſe in an Image made in the form and ſimilitude of an *Oxe*, with a buſhel on his head. This *Oxe* was remarkable for certain notes and marks, whereby it was differenced from all others. It was *black bodied*, it had a *white forehead*, a *white ſpot behinde*, and a *knot* under his tongue: for the more curious faſhioning and poliſhing of theſe marks in the *molten Calf*, *Aaron* may ſeem to have made uſe of his (*c*) *graving Tool*. (*d*) The *Ægyptians* repaired unto this *Oxe* for the reſolution of matters doubtful, as to an *Oracle*, and the manner of conſulting with him, was thus. The party that repaired unto him, tendred a bottle of Hay, or Graſs: which if he received, then it betokened a good and happy event; if otherwiſe he refuſed it, then it did portend ſome evil to come. *Thus they turned their glory into an Oxe that eateth graſs, Pſalm* 106. 20. The *Hebrew* word in the *Pſalm*, tranſlated an *Oxe*, is, (*e*) *Shor*; which I note, becauſe in my opinion, it giveth light to one of

a *Plin. Nat. hiſt. l.* 1. *c.* 46 *Herod. l.* 2. *Solin. c.* 35. *aut aliorum diſtinctione* 45.

b *Alex. Gen. dier. l.* 6. *cap.* 2.

c בחוש *ſtylo ſculptorio.*

d *Plin Hiſt. lib.* 8. *c.* 46. *& Alex. Gen. dier l.* 6. *c.* 2.

e שור

of the names by which this *Idol* was denoted. Sometimes it was called *Apis*, from the *Hebrew* word (*f*) *Ap*, signifying a *face*: sometimes *Serapis quasi Sher-apis*, which is nothing else but *Bovis caput*, an *Oxe-head*; the very name used by the (*g*) *Fathers*, to express this *Idolatry*. It is commonly known that this *Idolatry* was derived to *Israel* from the *Ægyptians*; but whence the *Ægyptians* first learned it, few have taught. They do not conjecture amiss, who interpret the first institution hereof to have been in the memory of *Joseph*, who by his providence relieved both *Ægypt*, and other neighbour Countries, in the seven years of famine. Besides the testimony of no slight (*h*) Authors, there are strong inducements to perswade it. *First*, both the years of plenty and famine were foresignified by the apparition of *Oxen*. *Secondly*, what fitter Emblem, (if it had not afterward proved an *Idol*) to continue the remembrance of a *Joseph*, (by whose alone care and industry, corn and victual was provided in an extream famine,) than an *Oxe*, the true and lively Hieroglyphick of an industrious Husbandman? *Thirdly*, in this *Suidas* agreeth with others, that *this Oxe was portrayed with a bushel on his head*, though others do more clearly express the reason of this portrayture, namely, because of the great quantity of Corn measured out by *Joseph* in that extream dearth. Concerning the sin of the *Israelites* in making this *Calf* or *Oxe*, the modern *Jews* do transfer the fault upon certain *proselyte Ægyptians* who came forth with them: and they say, that when *Aaron* cast their Jewels into the fire, these *Ægyptians*, contrary to his expectation, by their Art *Magick* produced a Calf, to which purpose they urge *Aarons* own words, *Exod.* 32. 34. I did cast the Gold into

f *Vultus facies* אפ

g *Cyprian. de bono patient. p.* 38. *vid. etiam August. p* 73. *It. Tertul. adv. Jud. c p.* 1.

h. *Suidas in* Ζάραπις. *Ruffinus lib.* 2. *hist. Eccles. cap.* 23. *Pier. Hierog. lib.* 3. *p.* 25.

into the fire, and *thereof came this Calf*; as if his art or will went not with the making thereof, but *of it self it made it self*. But this answer of his sheweth rather, how vain the wit of man is in the excuse of sin; and as his ingraving instrument writes down *Aaron*'s sins; so the confession of others more ingenuous *Jews*, proclaims the Israelites, saying, that (*i*) *No punishment befalleth thee Israel, in which there is not an ounce of this Calf*. I conclude this with the analogy between the *Ægyptian Apis* and the *molten Calf*: and this consisteth in three things. *First*, As there were some *special marks in the Ægyptian Ox*; so is it probable that *Aaron* with his ingraving Tool made the like. *Secondly*, As the *Ægyptians* in honor of their *Ox* (*k*) celebrated a *solemn feast*, with much singing and mirth. So the *Israelites* proclaimed a feast in honor of their *Calf*: *The people sate down to eat and drink, and rose up to play*. *Thirdly*, As the *Egyptians Ox* was at last drowned in the River; so *Moses* burnt the *molten Calf*, and beat it to powder, and cast it upon the face of the water, *Exod*. 32. 10. *Deut*. 9. 21. *Jeroboam* afterward, though upon other inducements, committed the same sin; he thought in his heart, that if the people did go up to *Jerusalem*, and do sacrifice in the *house of the Lord*, they would revolt from him, and return to the King of *Judah*: whereupon he set up *two Calves of gold*, the one in *Bethel*, the other in *Dan*; saying unto the people, It is too much for you to go up to *Jerusalem*, 1 *King*. 12. 28.

אין לך ושר
אל פוו ענית
שאוז בה
אנקיא מצון
חצנל

Moses Gerundi. vid. Munster. Exod. 32.

k *Suidas in voce* Ἄπιδες.

CHAP.

CHAP. VI.

Of Astaroth, Ammonia, Juno, the Queen of Heaven, Diana of the Ephesians.

AS the *Sun* was worshipped under many names; so likewise the *Moon*. *Astaroth* was the *Idol* chiefly of the *Zidonians*, 1 *King*. 11. 5. 2 *King*. 23. 13. she had her *Temple*, called the house of *Astaroth*, in which the *Philistims* hanged up *Saul*'s (*a*) Armour after his death, 1 *Sam*. 31. 10. That the *Moon* was worshipped under these names needs not (*b*) proof; only (*c*) some say, that *Astrate* was *Juno*: and why may we not say, that *Juno* was often used to express the *Moon*? (*d*) Both the *Moon* and *Juno* are often called by the name of *Urania*. And as the *Moon* in respect of her light is called *Urania*; so in regard of the lesser lights in the heaven, she is called *Astroarch*, that is, the (*e*) *Queen of the Planets*; or as *Horace* speaketh of the *Moon*, *Siderum Regina*, the *Queen of the Stars*: Or lastly, as *Virgil* speaketh of *Juno*; *Divum incedo regina*, the *Queen of the Gods*. It seemeth very probable, that this is that *Queen of Heaven*, of which the *Prophet* speaketh, Jer. 7. 18. Jer. 44. 17. Again, unto whom may we imagine those ancient Heathens to have performed that solemn worship, which they did on the *Calends*, or first day of every month (was it not to the *Moon*?) And yet notwithstanding it is ascribed to *Juno*, (*f*) whence she is called *Juno Calendaris*. *Lastly*, As *Jupiter* (*g*) *Ammon* was no

a *Horum Anathematum oblationem primo didicerunt ab Israelitis, Num.* 7. 1 *Sam*. 21.

b Ἀστάρτην δ' ἐγὼ δοκέω σεληναίαν ἔμμεναι *Astarten lunam esse opinor. Lucian. de dea Syria.*

c *August. super. Judic. quæst.* 16

d *Astarte Urania idem omnino valet apud Phœnicas, quod Juno Lucina apud Latinos. Deducitur Urania ab Hebræo* אור *Nun in fine adjecto aut per se solum, aut cum Jod quod passim fit Syris, quasi* אוור *vel* אורני *in fœminino vero* אורנוא *Lucidus & Lucida, aut Lucinus & Lucina. Et hinc Græci suum* οὐρανὸν *mutuati sunt.*

f Ἀστροάρχα *dicitur*, παρὰ τὴν τῶν ἄστρων ἀρχὴν *ab imperio quod in astra exercet. vid. Herodian. l.* 5. f *Macrob. S. l.* 1 c 15 g *Macrob. Sat. l.* 1. 21.

other

other than the *Sun*, & worshipped in form of a *Ram*: so for ought I see, the *Moon* might be called *Juno* (*h*) *Ammonia*, and worshipped in the form of a *sheep*. Sure I am, that the *Hebrew Doctors* describe the Images of (*i*) *Astaroth*, to have been made in the form of *sheep*, and the word *Astaroth*, in the original, signifieth a *flock of sheep*, and the *Moon* might as well be called *Ammonia*, as the *Sun Ammon*, both being so called from their *heat*, which in the holy tongue is called (*k*) *Hammah*, and from thence likewise those Images (of which we read, *Levit.* 26. 30. *Isa.* 17. 8. *Isa.* 27. 9.) are called (*l*) *Hammanim*, because they were certain Idols placed upon the house top, and so always exposed to the *Sun*. Furthermore, as *Jupiter* (*m*) *Ammon* was painted with *horns*, so likewise was the (*n*) *Moon*: why they should be thus painted, many reasons might be produced, but chiefly three, the *first* peculiar to the *Sun*, the other common both to *Sun* and *Moon*. First, the *Sun* was painted with *Rams-horns*, because with the Astronomers the sign *Aries* in the *Zodiack* is the (*o*) beginning of the year. Secondly, because as the strength of *horned beasts* consists in their *horns*: so the virtue and influence of the *Sun* and *Moon* is derived into sublunary creatures by their beams. Thirdly, because the light of the *Sun* and *Moon*, makes the reflection *cornute*, or *horn-like*. When *Moses* came down from God, *Aaron* and the people saw that his face shined, *Exod.* 34. the *Latine* reads it, *Facies ejus erat cornuta*: and hence it is, that *Moses* is painted with *horns*, which some of the *Rabbines* have interpreted (*p*) *horns of magnificence*. The errour grew from the doubtful signification of the *Hebrew* word signifying *splendor* or *brightness*, and also *horns*.

h *Cœl. Rhodig. l.* 18. *c.* 38.

i *D. Kimchi.* 1 Sam. 31. 10 *It. Jud.* 2. 13.

k המת *Calor Sol.*

l *R. Solomon in Levit.* 26 30.

m -- *stat corniger illis Jupiter. Lucan. l.* 9. *v.* 514.

n *Syderum regina bicornis, audi, Luna, puellas. Horat. car. sæcular.*

o *Pier. hierogl. l.* 10.

p קרני אחור *cornua magnificentiæ. R. Solom. porro Hebraicum* קרן (*unde* Κέρας *& cornu emanarunt*) *significat in morem cornuum splendorem radiosq; emittere.*

(q) The *Moon* was also worshipped under the name of *Diana*, who although she were worshipped throwout all *Asia*, yet she was had in principal esteem among the *Ephesians*, whence arose that cry, *Great is Diana of the Ephesians*, *Act.* 19.28. Her greatness among the *Ephesians* appeareth partly by her *Temple*, which in (r) one place *Pliny* saith was two hundred and twenty years a building, but (s) elsewhere he saith 400 years: partly from the great gain procured unto the Silver-smiths in making and selling *silver Temples of Diana*, *Act.* 19.24. It is much disputed what those *silver Temples* were; some think them to be *little houses*, or *shrines* (such as were for their smallness portable) in form representing the *Temple of Diana*, and within having the image of *Diana* inclosed, and in this sense ναΐδια is sometimes used, to signifie *closets* or *shrines wherein Images were kept*: others think, certain coins or pieces of money to be called by the name of *Diana's Temple*, from the similitude of *Diana's Temple*, engraven or stamped upon those coins: as in *England* we call some pieces of gold the *George*; others the *Angel*, others the *Thistle*, from the impression which they bear. The like custom of naming coins from their Sculpture or impression was not unusual among the (t) ancients; neither were such coins unusual on which the *Temple of Diana* was engraven, and these capital letters added, DIAN. EPHE. *Theodorus Beza* in his major annotations upon the *Acts*, reporteth that he hath seen two of these himself.

We read of another kind of idolatrous worship towards the *Moon*, to have been, (u) that men sacrificed to her in womans apparel, and women in mens apparel, because they thought the *Moon* to be both male

q *Macrob. Saturnal. l.* 1. *c.* 15.

r *Plin. l.* 36 14.

s *Plin. l.* 16. 40

t *Simili prorsus ratione Atheniensium nummos quosdam, boves: eorundum Atheniensium alios quosdam* Κόρας (i.) *puellas; alios Corinthiorum* πώλους, *pullos: alios Peloponnesiorum,* χελώνας, *testudines; alios Romanorum naves vocabant.* u *Macrob. Saturn. l.* 3. *c.* 8. *Non absimilem idololatriam in cultu Veneris prodidit Julius Firmicus de errore profan. religion. c.* 4.

male and *female*, whence the *Moon* is called by old Authors as well *Lunus* as *Luna*: And *Venus*, whom *Philocorus* affirms to be the *Moon*, is termed *Deus Venus*, as well as *Dea Venus*. (x) Some have thought that God had respect unto this kind of *Idolatry*, *Deut.* 22.5. where men are forbidden to weare womens Apparel, *& e contra*; but it is more generally, and upon better grounds thought, that the promiscuous use of apparel (whereby the distinction of sex is taken away) is there forbidden.

x *Maimonid. in more Nebechim. part.* 3 *cap.* 38.

CHAP. VII.

Of other Gods mentioned in Scripture.

THe *Sun* and *Moon*, which are the greater lights in the Heaven, I take to have been the chiefest Idols worshipped by the *Heathen* people. Notwithstanding, their blind devotion deified also the other *Planets*, and that numberless number of lesser lights, called in Scripture *Militia Cœli*, The Host of Heaven, whose several natures, properties and influences, are not distinctly known. In like manner there is an *Host of Idols* mentioned in holy writ, of whom little or nothing is spoken to the purpose by Authors, more than their very names. Of this nature are those *Chambers of Imagery*, wherein all forms of creeping things were pourtrayed on the walls, *Ezek.* 8. It may be termed their *Pantheon*.

In those Colonies which the *King* of *Ashur* transplanted into *Samaria*, every one worshipped the *god* of his own Nation. The men of *Babel* made *Succoth Benoth*, the men of *Cuth* made *Nergal*, the men of *Hamath* made *Ashima*, the *Avims* made *Nibhaz* and *Tar-*

tak; the *Sepharvaims* burnt their Children in the fire to *Adram-melech*, and *Anammelech* the *gods of Sepharvaim*, 2 *Kings* 17. 30, 31. (a) The *Hebrew Doctors* say, that *Succoth Benoth* was the picture of an Hen with her Chicken: *Nergal* they interpret *Gallum Sylvestrem*; *Asima* a Goat; *Nibhaz* a Dog; *Tartak* an Ass; *Adrammelech* a Mule; *Anammelech* an Horse: that such brute beasts should be worshipped as *gods*, may seem ridiculous; but the like to have been practised among the *heathens*, profane Authors abundantly testifie. The (b) *Cock* was worshipped as *a God* among the *Syrians*, (c) A *Goat* by the *Mendesii*; (d) A *Dog* by others: yea, they have adopted into the number of their *Gods*, (e) *Oxen*, *Lions*, *Eagles*, *Wolves*, *Crocodiles*, *Cats*, *Rats*, &c. Nay, they have digged their *gods* out of their Gardens, (f) *Garlick*, *Leeks*, *Onions*, &c. To these may be added *Nisroch*, which was the *God* of the *Assyrians*, and, as it seemeth, had his *Temple* at *Nineve*, 2 *King.* 19. *ult.* and *Esay* 37. *ult.* Secondly, רמון *Rimmon*, the word signifieth a *Pomegranat*. Concerning this Idol it is much controversed, whether *Naaman* sinned not in saying, *The Lord be merciful unto thy servant, that when my Master goeth into the house of Rimmon*, &c. 2 *King.* 5. 18. Read the words in the *Præter tense* [when my *Master went* into the house of *Rimmon*] the sense appears to be a pardon craved for sins past, not afterward to be committed. The same word בביא *Bebbe*, *in going*, is put to express the time past, in the titles of the *Psalms* 52. and *Psalm* 54. Thirdly, *Nebo*, otherwise called *Nabo*, an Idol of the *Assyrians*, *Jer.* 48. 1. He had his name from *Prophecie*, נביא *Nabi*, signifying a *Prophet*, he seemeth not much to differ from Ζεὺς βουλαῖος, or Ζεὺς μειλίχιος, so often mentioned in *Homer*. (g) *Diodorus Siculus* maketh them both one, and we may

a R. Jarchi. 2 Kings 17. R. David non dissentit.

b Lucian l. 16. de Syr. Dea.

c Herodotus in Euterp.

d Cic. de legib. l. 1. vid. Tiraquel. in Alex. Neopol l. 6. c. 25.

e Porrum & cepe, nefas violare & frangere morsu. O sacra gentes quibus hæc nascuntur in hortis Numina! Juvenal. satyr. 25.

f

g Diod. Sicul. l. 5. c. 27.

may render *Nebo*, the *Assyrians*, *Ammon*, or *Jupiter Vaticinus*, the *god of their Oracles*.

CHAP. VIII.

The several manners of divine Revelation.

AS *Idolatry* originally sprang from mistaking of Scripture: so Witch-craft and Sorcery, (which holdeth neer affinity with *Idolatry*) seemeth to have had it's first beginning from an imitation of *Gods Oracles*. *God spake in divers manners*, Heb. 1. 1. *By dreams, by Urim, by Prophets*, 1 Sam. 28. 6, 7. when the Lord would by none of these answer King *Saul*, then he sought to a Witch. To these might be added *Gods* speaking from between the *Cherubims*, his answering by *Visions*, *Angels*, and *Voices*: but the chief manners of revealing himself, observed by the *Hebrew* Writers, are four, which they tearm (*a*) *four degrees of Prophecy*, or *divine Revelation*: somewhat therefore being spoken of these, I purpose to explain the several sorts of unlawful divinations mentioned in Scripture.

(*a*) a *P. Fagius in Exod* 28.

The 1. *degree* was נבואה *Nebuah*, *Prophecie*. This was when *God* by certain visions and apparitions revealed his will.

The second was רוח הקודש *Ruach Hacodesch*, *The inspiration of the Holy Ghost*, whereby the party was inabled without visions or apparitions, to propheſie: some shewing the difference between those two, (*b*) add, that the gift of Prophecie did cast a man into a trance or extasie, all his senses being taken from him; but the inspiration of the Holy Ghost was without any such extasie, or abolition of the senses, as appeareth in *Job*, *David*, *Daniel*. Both these degrees, as likewise Urim & Thummim, ceased in the second Temple, whence

(*b*) b *D. Kimchi praefat. in Psal.*

whence their ancient *Doctors* say, (*c*) that after the *latter Prophets Haggai, Zachary* & *Malachy* were dead, the *Holy Ghost went up or departed from Israel.* Howbeit, they had the use of a *voice* or *eccho from Heaven.* In which speech we are not to understand that the *Holy Ghost* wrought not at all upon the Creatures, or that it wrought not then in the sanctification of men, as in former times, but that this *extraordinary enabling men to propheſie by the inſpiration of the Holy Ghoſt then ceaſed*; and in this sense, the *Holy Ghoſt was ſaid to have departed from Iſrael.* Unto this common received opinion, that passage might have reference, *Acts* 19. *We have not ſo much as heard whether there hath been an Holy Ghoſt or no.* That they did not doubt the distinction of persons, appeareth clear, if that be true which (*d*) some have noted, that the ancient *Jewes* before *Christ* were so catechised in that point, that they observed the *Mystery of the Trinity* in the name יהוה *Jehovah*, for though the name consisted of 4 letters in number, whence it was called τετραγράμματον *Quadriliterum*, yet there were but *three sorts of letters in the name*: י *Jod* signified the *Father*, who was the beginning of all things: ו *Vau*, is a conjunction copulative, and denoted the *third person in Trinity*, which proceedeth from the *Father* and the *Son*, ה *He* signified the *Son of God.* The *Rabbines* have a saying, that God made all things, *in litera*, ה *He.* They may allude to this, that he made all things by his Word: he said, Let there be thus, and thus, and it was so: but they may also allude to the *second person in Trinity.* And furthermore they note that ה *He*, is doubled in this name, to demonstrate both Natures of our blessed Saviour.

c *Talmud. in Sanhed. in. c.* 1.

d *P. Fagius in Exod.* 28.

The *third degree*, was *Urim* and *Thummim. Urim* sig-

signifieth light, and *Thummim* perfection. That they were two ornaments in the *High-Priests brest-plate*, is generally agreed upon: but what manner of ornaments, or how they gave answer, is hard to resolve. (*e*) Some think them to be the 4 rows of stones in the brest-plate, the *splendor and brightness* of which foreshewed victory, and by the rule of contraries, we may gather, that the *darkness of the stones* not shining presaged evil. (*f*) Others say it was the name *Jehovah* put in the doubling of the brest-plate, for that was double, *Exod.* 28. 16. (*g*) Others declare the manner of consulting with *Urim* and *Thummim* thus: First, they say that only the *King*, or else the * *Father of the Consistory* had power to consult, or to propose the matter unto the *Priest*, and the *Priest* only had power to resolve. *Secondly*, that the matter proposed must not be trivial, but of moment and great difficulty. *Thirdly*, that this holy writing, termed *Urim* and *Thummim*, consisted of all the *Tribes names*, and likewise of the *Patriarks*, *Abraham*, *Isaac* and *Jacob*; so that no letter of the *Alphabet* was wanting. The question being proposed, some say that the letters which gave the answer were בילמות (*i.*) *they did arise* and *eminently appear above the others*. An example they take from 2 *Sam.* 2. 1. When *David* asked the Lord, shall I go up into any of the Cities of *Judah*? the Lord answered, עלה *Gnaleh*, *go up*. Here, say they, ע appeared out of the name of שמעון *Schimeon*, ל out of the name of לוי *Levi*, ה out of the name of יהודה *Jehudah*. Others say, that the letters which represented the Oracle were מטטרפות (*i*) that they did after a strange manner *joyn themselves into perfect syllables* and intire words, and made the answer compleat. Many other opinions might be reckoned up, but

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g *Talmud. in Jomah. c.* 6. *vid. P. Fagium in Exod.* 28.

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(*c*) *Talmud. in Sanhed. fol.* c. 1.

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(h) but he spoke best, who ingenuously confessed that he knew not what *Urim* and *Thummim* was.

h R David in rad c.

The fourth degree was בת קיל *Bath Kol*, *filia vocis*, *the Daughter of a voice*, or an *Eccho*; by it, is meant a *voice from heaven declaring the will of God*; it took place in the *second Temple*, when the three former degrees of prophecy ceased: it gave testimony of our Saviour; Lo, a *voice from heaven*, saying, *This is my beloved Son in whom I am well-pleased*, *Mat.* 3. 17. It was in truth the *prologue*, *preface*, or *type of that true voice of the Father*, that *eternal word which revealed his Fathers will unto mankind.*

These were the extraordinary means by which *God* revealed himself to his people of old: ordinarily, he revealed himself by his written word. Notwithstanding the *Hebrews* say, that the Law, even from the first time of its delivery unto *Moses*, was twofold: the one committed to writing, which they call תורה שבכתב *Thora Schebictab*, the written Law: the other delivered by tradition, תורה בעל פה *Thora begnal pe*, it was also termed their *Kabbala*, from קבל *Kibbel*, signifying *Accipere*, to receive or learn. They say both were delivered by *God* unto *Moses* in Mount *Sinai*; but this latter was delivered from *Moses to Joshua*, *from Joshua to the Elders*, *from the Elders to the Prophets*, *from the Prophets to those of the great Synagogue*, *and so successively to after-ages*, *till at last it was digested into one Book*, *containing principally precepts and directions for those Israelites which inhabited the holy land. It is called* Talmud Hierosolymitanum. *It was composed in the year of our Lord* 230. This, because it containeth but a few constitutions, is but of little use. About 500 *years after Christ*, then was there a more full and exact collection of their constitutions,

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for direction of those *Jews* which dwelt in *Babylon*, and other forreign places; this is termed *Talmud Babylonicum*, and is of greatest use among Authors, it containeth the body of *their Civil and Canon Law*. This traditional law, they hold to be as authentick, as their written word, and that *Moses* received it from God, when he received the Law; for, say they, were it not for this exposition, the *Decalogue* it self might have been delivered * *In hora veloci, in less then an hour.*

* קלח בשעת *Moses Kotsen. in præf.*

Here we must note that the word *Kabbala*, when it is applied to the *Kabbalists*, to difference them from the *Talmudists*, is taken in a stricter sense, and signifieth those subtleties, or mysteries which are observed from the different writing of some letters in the Scripture, from the *transposing of them*, from a *mystical kind of Arithmetick*, &c. This was never wholly committed to writing of some instances we have, *Gen.*23.2. *Abraham came* לבכחח *to weep for Sara* Here "because the letter *Caph* is less then the rest, "they note that *Abraham wept but little for Sara*, because she was old. Again, the letter *Aleph* is found six times in the first verse of *Genesis*; Hence R. *Elias* collected that the world should endure but *six thousand years*: because *Aleph* in the *Hebrews computation* standeth for a thousand. From the transposition *of letters* they conclude after this manner; חלם *Cherem* signifieth *Anathema* or *Excommunication*, by a *Metathesis* or *transposition of letters*, it is made לחם *Rachem* signifying *mercy*; by another *transposition* it is made רמח *Ramach*, which, letters in the *Jews computation* make 248, which in their Anatomy, they find to be the just number of members in a mans body: their conclusion hence is, that if *an excommu-*

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nicated perſon do truly repent, then his Cherem is turned into Rachem, his curſe turned into a bleſſing: if he do not repent, then his Cherem entreth into Ramach, the curſe entreth into all his members, to the utter deſtroying of the whole man. Again, אישׁ *Iſch*, ſignifieth *a man*. אשׁה *Eſcha, a woman*. Hence they note, that in the *name of the man* here is י *Jod*, which is not in the *name of the woman*; in the *name of the woman* there is ה *He*, which is not in the *name of the man*: both theſe make יה *Jah*, one of the names of God: theſe being taken away, in both names there remains אשׁ *Eſch* ſignifying *fire*, to ſhew, that as long as man and wife agree, *God is with them*; but when they diſagree, *fire is between them*; Thus we ſee what vain myſteries their *Kabbaliſts* obſerve.

CHAP. IX.

Their Teraphim.

CONcerning the *Teraphim*, two things are eſpecially to be inquired. *Firſt*, what they were? *Secondly*, for what uſe? the word תרף *Taraph*, ſignifieth in general the *compleat Image of a man*. *Michal* took an *image*, (*a Teraphim*) and laid it in the bed, 1 *Sam.*19.13. More particularly it ſignifieth an *idol* or *image made for mens private uſe in their own houſes*, ſo that theſe images ſeem to have been their *Penates* or *Lares*, their houſhold *gods*; wherefore haſt thou ſtollen my *gods? my Teraphim*, *Gen.* 31.30. And this man *Micha* had *an houſe of gods*, and made an *Ephod* and *Teraphim*, *Judg.*17.5. Becauſe of the worſhip exhibited to theſe Idols, hence from the *Hebrew Taraph*, as ſome read it, *Tharaph*, cometh the

Greek

Greek (a) θεραπεύειν, *To worship.* The manner how these *Images* were made, is fondly conceived thus among the *Rabbies*; *They* (b) *killed a man that was a first-born son, and wrung off his head, and seasoned it with salt, and spices, and wrote upon a plate of gold, the name of an unclean spirit, and put it under the head upon a wall, and lighted Candles before it, and worshipped it.* With such *Laban* spake, say they. But, without controversie, the *Teraphim* which *Michal* put in the bed, was a *compleat statue, or image of a man.* The use of these *Images* was, to consult with them as with *Oracles*, concerning things for the present unknown, or future to come. To this purpose they were made by *Astrologers* (c) under certain constellations, capable of heavenly influences, whereby they were enabled to speak. The *Teraphims have spoken vanity, Zach.* 10. 2. And among other reasons, why *Rachel* stole away her Fathers Images, this is thought to be one, that *Laban* might not by consulting with these Images discover what way *Jacob* took in his flight.

a τὸ ἀθανάτους θεραπεύειν ἤθελον *Hesiod.* Ἔργ. καὶ ἡμερ.

b R. Eliezer ubi Eliam Tishbi.

c Aben Ezra, *Gen.* 31.

CHAP. X.

The several sorts of Divination, forbidden.

WE shall finde, *Deut.* 18. 10, 11. those *Diviners*, which are by the Law forbidden, distinguished into *seven kindes*; not because there were no other, but they were the most usual. 1. *An observer of times.* 2. *An Inchanter.* 3. *A Witch.* 4. *A Charmer.* 5. *A consulter with familiar spirits.* 6. *A Wizard.* 7. *A Nigromancer.* To these we may add an eighth, out of *Hos.* 4. 12. *Consulting with the staffe.*

And a ninth out of *Ezek.* 21.21. *A consulter with entrals.* 1. The first is מעונן, An *Observer of times*, (a) one that distinguisheth times and seasons, saying, *Such a day is good, or such a day is naught, such an hour, such a week, such a moneth is luckie, and such and such unluckie for such and such businesses:* (b) whence those that derive the word from עין *Gnajin*, signifying an *eye*, (as if hereby we meant a *Jugler*, or *impostor*, *who deceived the eyes of his spectators by casting a mist before them*, utterly mistake: more pertinently they speak, who derive it from עונה *Gnona*, signifying *a time*. But of all I approve those who derive it (c) from ענן *Gnanan*, *A Cloud*, as if the Original signified properly a *Planetary*, or *Star-gazer*. Hereby he is distinguished from the second sort of unlawful **Diviners**, for he also was an Observer of times; *the first* drawing his conclusions from the *colour or motion of the clouds*: *the second from his own superstitious observation of good and evill events, happening on such and such dayes, such and such times*: the *first* seemeth to have drawn his conclusions, *a priori*, from the *Clouds* or *Planets*, *causing good and bad events*: the second, *a posteriori*, *from the events themselves, happening upon such and such times*. This *Planetary*, when he observed the *clouds* seemeth to have stood *with his face Eastward*, his *back Westward*, *his right hand towards the South*, *and his left hand towards the North*: except it was from this posture of the *Star-gazers body* in time of observing, I finde no reason why the *Hebrewes* should terme the *Eastern part* of the World צדים *Tzadim* i. The *former part of the world*: the *Westerne part* אחור, i.e. The *back part*; the *South part* ימין *Jamin*, i.e. The *right hand*; the *North part* שמאל *Shemol*, i. e. The *left hand*. That the reason of these denominations is, because

a *Jarchi. Lev.* 19.26.

b *D. Kimchi. in rad.*

c *Abin. Esra Levit.* 19.26.

because *Adam* was created with his face toward the *East*, is as vain, as hard to prove.

2. The second is, מנחש, *Menachesch*, rendred an *Inchanter*; it importeth rather an *Augur*, or *Soothsayer*. The Original signifieth such an one *who out of his own experience draweth observations to foretell good or evil to come*, as *Soothsayers* do, by observing such and such events, by such and such flying of Birds, screechings, or kawings. The *Rabbines* speak in this wise: (d) *He is Menachesch, a Soothsayer, who will say, because a morsel of Bread is fallen out of his mouth, or his staff out of his hand, or his son called him back, or a Crow kawed unto him, or a Goat passed by him, or a Serpent was on his right hand, or a Fox on his left hand, therefore he will say, Do not this or that to day.* This word is used, *Gen.* 30.27. I have *learned by experience*, saith *Laban*, that the Lord hath blessed me for thy sake. Again, *Gen.* 44.5. *Is not this the cup in which my Lord drinketh, and whereby indeed he* divineth? that is, *proveth, or maketh trial or experience what manner of men ye are:* The *Heathen* People were very superstitious in these observations: Some days were *Atri*, others *Albi*; some some *unluckie*, others *luckie*; on some days they accounted it unfortunate to begin battel, on some moneths unfortunate to marry.

Mense malum Maio nubere vulgus ait.

Ovid. Fast.

And as they were *superstitious in observing unluckie signes*, so likewise in the meanes used to *avert the evill* portended: the meanes were either *words* or *deeds*. (e) *Deeds*, thus if any unlucky Bird, or such like came in their way, *they would fling stones at it*; and of this sort is *the scratching of a suspected Witch*, which among the simpler sort of People is thought to be a

(d) D. Kimchi radic.

(e) Plura istiusmodi ἐνοδια] σύμβολα vide apud Theophrastum Character, περὶ Δεισιδαιμ.

meanes

meanes to cure *Witch-craft*. *By words*, they thought to elude the evill, signified by such signes, when they say, Εἰς κεφαλὴν σοὶ, *In caput tuum recidat hoc omen; This evil light on thy own head.*

The third is מכשף *Mecaſcheph*, *A Witch*, properly a *Jugler*. The Original signifieth such a kind of *Sorcerer who bewitcheth the fences and mindes of men, by changes the formes of things, making them appear otherwise then indeed they are.* The same word is applyed to the Sorcerers in *Egypt*, who resisted *Moses*, *Exod.* 7.11. Then *Pharaoh* also called *Mecaſchphim*, the Sorcerers. Now the *Magicians* in *Egypt*, they also did in like manner with their *Inchantments*. This latter part of the Text explaineth what those Sorcerers were. In that they are called *Magicians*, it implyeth their learning, that they are *wise men*, and *great Philosophers*: the word *inchantments* declareth the *manner of the deluſion*, and it hath the signification of such a *slight whereby the eyes are deluded*, for להטים *Lahatim*, there translated *inchantments*, importeth the *glistering flame of a fire, or sword wherewith the eyes of men are dazled.* The *Greek* version doth not unfitly terme them φαρμακὸς, *Unguentarios, Seplasiarios, Compounders of Medicines*, or if you please, (*f*) *complexion-makers, such Artisans who maske mens and womens faces, with paintings and false complexions.* Hence it is that the *Apostle* compareth such false teachers, *who under a forme and shew of godliness*, lead captive silly women, to the *Egyptian* Sorcerers, *Jannes* and *Jambres*, *who resisted* Moses, 2 *Tim.* 3. 8. These two were of chief note. In the (*g*) *Talmud* they are all called *Johanne* and *Mamre*; by (*h*) *Numenius*) *a Pythagorean*, *Jannes* and *Jambres*; by (*i*) *Pliny*, *Jannes* and *Jotapo*.

The fourth is חיבר *Chober, a Charmer.* The *Hebrew*

(*f*) Φαρμακὸς ὁ ἐπιμύρεται. *Suidas.*

(*g*) *Talmud tract. Menachoth, c.* 9.

(*h*) *Origen contra Celsum lib.* 4.

(*i*) *Plin. nat. hist. lib.* 30. *cap.* 1.

brew word signifies *conjoyning* or *consociating*; either from the league and fellowship which such persons have with the Devil, or as *Bodine* thinketh, (*k*) *because such kind of Witches have frequent meetings, in which they dance and make merry together. Onkelos* translateth such a charmer רטין *Raten, a mutterer*, intimating the manner of these Witcheries to be by the muttering, or soft speaking of some spell or charm. The description of a *Charmer* is thus delivered: (*l*) *He is a charmer who speaketh words of a strange language, and without sense, and he in his foolishness thinketh that these words are profitable: that if one say so or so unto a Serpent or Scorpion, it cannot hurt a man, and he that saith so or so unto a man, he cannot be hurt, &c. He that whispereth over a wound, or readeth a verse out of the Bible, likewise he that readeth over an Infant, that it may not be frighted; or that layeth the book of the Law, or the Phylacteries upon a child that it may sleep, such are not only among Inchanters, or Charmers, but those that generally deny the Law of God, because they make the words of the Scripture a medicine for the body, whereas they are not, but medicine for the soul.* As it is written, *Prov.* 3. 22. *They shall be life unto thy soul.* Of this sort was that whereof (*m*) *Bodinus* speaketh, *That a child by saying a certain verse out of the Psalms, hindred a woman that she could not make her butter; by reciting the same verse backward, he made her butter come presently.*

k *Bodinus Mag. dæmon. l.* 1. *c.* 6.

l *Maimon. tract. Idolat. c.* 11. *sect* 10, 12.

m *Bodinus Mag. dæmon. l.* 2. *c.* 1.

The fifth, שאל אוב *Scheel Ob, a consulter with Ob, or with familiar spirits. Ob* signifieth properly a *bottle*, and is applyed in divers places of Scripture to *Magicians*, because they being possessed with an evil spirit speak with a soft and hollow voice, *as out of a bottle.* The *Greek* calleth them Ἐγγαστρίμυθος, (*n*) *Ventriloquos; such whose voice seemeth to proceed out of their belly.*

n *Chrysostom. 1 Cor.* 12. *Tert. adv. Marcion. l.* 4. *c.* 25.

ly. Such a *Diviner* was the Damosel, *Act*.16.16. in (o) S.*Augustines* judgement, and is probably thought so by most Expositors, who are of opinion, that the *spirit of Python* with which this Damosel was possessed, is the same which the *spirit of Ob* was amongst the *Hebrews*, Hence the *Witch of Endor*, whom *Saul* requested to raise up *Samuel*, is said in *Hebrew* to have consulted with *Ob*; but, among the *Latine* Expositors, she is commonly translated *Pythonissa*, *one possessed with the spirit of Python*.

o *August*. 2 *de doct. Christ*, c.23

The sixth is, ינעני *Iiddegnoni*, A *Wizard*; in the *Greek*, he is translated sometimes Γνῴστης, *a cunning-man*. In both languages he had his name from *knowledge*, which either the *Wizard* professed himself to have, or the common people thought him to have. The *Rabbies* say, he was called in *Hebrew from a certain beast named by them* (p) *Jadua*, *in shape resembling a man*, *because these Wizards when they did utter their prophesies*, *held a bone of this Beast between their teeth*. This haply might be some *diabolical Sacrament* or *Ceremony*, used for the Confirmation of the league between *Satan* and the *Wizard*. (q) *Prophane* History mentioneth divinations of the like kind, as that *Magicians* were wont to eat the principal parts and members of such beasts which they deemed *prophetical*, thinking thereby, that by a kind of μετεμψύχωσις the soul of such beasts would be conveyed into their bodies, whereby they might be enabled for prophecy.

p P. Fag. Levit. 19 *Verum Athenæus bestiam hanc vocat* κατὰ βλεπάδα. *Vid. Bodin. Mag. dæmon. l.* 1. *c.* 6. *p.* 18

q *Peter de Mag. p.* 57.

The seventh is דורש אל חמתים *Doresch el hammethim*; the *Greek* answereth word for word, ἐπαοωστὴν τοὺς νεκροὺς, *An inquirer of the dead*, *a Necromancer*. Such Diviners consulted with *Satan in the shape of a dead man*. A memorable example we find recorded

1 *Sam.*

1 *Sam.* 29. There, King *Saul* about to war with the *Philistines* (God denying to answer him either by *dreams*, or by *Urim*, or by *Prophets*) upon the fame of the *Witch of Endor*, he repaired to her demanding that *Samuel might be raised up from the dead*, to tell him the issue of the war. Now that this was not in truth, *Samuel*, is easily evinced, both by testimonies of the learned, and reasons. *First*, it is improbable, that God who had denied to answer him by any *ordinary means*, should now deign him answer so extraordinary. *Secondly*, no Witch nor Devil can disturb the bodies or Souls of such as die in the Lord, because they rest from their labors, *Rev.* 14. 14. *Thirdly*, if it had been *Samuel*, he would doubtless have reproved *Saul for consulting with Witches.*

The eighth is שאל מקלי *Scoel malko*, *A Consulter with his staff*, *Hos.* 14. 12. *Jerome* saith, the manner of this divination was thus: *That if the doubt were between two or three Cities, which first should be assaulted; to determine this, they wrote the names of the Cities upon certain staves, or arrows, which being shaked in a quiver together, the first that was pulled out determined the City.* (t) Others deliver the manner of this Consultation to have been thus: *The consulter measured his staff by spans, or by the length of his finger, saying, as he measured, I will go, I will not go, I will do such a thing, I will not do it, and as the last span fell out, so he determined:* This was termed by the Heathens ῥαβδομαντεία or βελομαντεία *Divination by rods or arrows.*

t *Vid. Druf. in Deut. p.* 592.

The ninth was ראה בכבד *Roe baccabed*, *a diviner by intrals*, *Ezek.* 21. 21. *Nebuchadnezzar* being to make war both with the *Jews*, and the *Ammonites*, and doubting in his way, against whether of these should make his first on-set; *First*, he consulted with

his *arrows and staves*, of which hath been spoken immediately before; *Secondly*, he consulted with the *intrals of beasts*. This practice was generally received among the *Heathens*, and because the *liver* was the principal member observed, it was called ἡπατοσκοπία, *Consultation with the liver*. Three things are observed in this kind of divination. *First*, the colour of the intrals, whether they were all well *coloured*. *Secondly*, their *place*, whether none were *displaced*. *Thirdly*, the *number*, whether none were wanting; among those that were wanting, the want of the liver, or the heart chiefly presaged ill; that day *Julius Cæsar* was slain, it is storied, that in two fat Oxen then sacrificed, the heart was wanting in them both.

THE

THE FIFTH BOOK:

Of their CONSISTORIES:

CHAP. I.

Their Courts of Judgement, especially their Ecclesiasticall Consistory.

THere were in *Israel* distinct *Courts*, consisting of distinct *persons*, the one principally for *Church-busineſſes*, the other for *affairs in the Common-wealth*; the one an (*a*) *Eccleſiaſtical Conſiſtory*; the other a *Civil Judicatory*: of theſe, and their ſeveral cenſures, and puniſhments, it remaineth now to be ſpoken.

(*a*) *Junius Analyſ. Expoſ. Deut.* 17.

Theſe different Conſiſtories, or *Courts* of Juſtice, we find firſt diſtinguiſht, *Deut.*17.12. *He which will not hearken unto the Prieſt, nor unto the* Judge. Where the People of *Iſrael* are directed, in what caſes, and to what perſons they ſhould make their Appeals from inferiour *Courts*; Namely, to the *Prieſts*, *in matters ſpiritual*, or *ceremonial*; and to the *Judges in* matters

ters civil or criminal. These two Courts are more plainly distinguished, 2 *Chron.* 16. where *Jehoshaphat* reforming many abuses in *Church* and *Commonwealth*, first appointed thorow-out all the fenced Cities of *Judah*, *secular Judges* to determine criminal causes, *vers.* 5. And at *Jerusalem* he appointed a *spiritual Court* consisting of *Levites*, *Priests*, *and the chief Fathers of Israel*, *vers.* 8. And in causes spiritual for the *Lord*, *Amariah* the *High Priest* was chief: in causes criminal for the *King*, *Zedekiah* was chief, *vers.* 11. Likewise the *Prophet Jeremiah* is condemned to die, by the *consistory of Priests*, *Jer.* 26. 8: but by the *Consistory of Princes secular*, *or Judges sitting in the gate*, he was absolved and discharged, *vers.* 16. Yea, although the tyranny of *Antiochus* and the troublesome times insuing had bred such a confusion in matters of Government among the *Jews*, that an evident distinction can hardly be found in the *New-Testament*: yet some foot-steps, and imperfect tokens of both Courts are there observable, principally, *Matth.* 21. 23. *It. Matth.* 26. 3. *The chief Priests* and the *Elders* of the People, are named as two *distinct Consistories*: and each Consistory seemeth to be differenced by its proper name; The *secular consistory* termed συνέδριον, *A Councel*: the *spiritual* termed συναγωγὴ, *A Synagogue*. *They will deliver you up to the Councells, and they will scourge you in their Synagogues*, *Matth.* 10. 17. Hence that great assembly of *Prophets* and holy men called together by *Esra*, for the information of the *Church*, after their return from *Babylon*, is called *Synagoga magna*, *A great Synagogue*.

The office of the *Ecclesiastical Court*, was, to put a difference between things *holy* and *unholy*, and between *clean* and *unclean*, Levit. 1. 10. and to *determine*

mine Appeals in controversies of difficulty. It was a *representative Church.* Hence is that *Dic Ecclesiæ, Mat.* 18. 16. *Tell the Church,* because unto them belonged the *power of Excommunication,* the several sorts of which censure follow in the next Chapter.

Onely here take notice, that, as in the *Civil Consistories,* consisting of *seventy Judges,* which was the supreme Court, there were two sat as Chief, namely, one whom they termed *Nasi, The Lord chief Justice;* and the other whom they termed *Abbeth din,* the *Father of the Senate:* so in the *Ecclesiastical Consistory* the *High-Priest* and his *Sagan,* or *second High-Priest,* sate chief there, 2 *King.* 23. 4. (*b*) That the *High-Priest* sate in the *Sanedrin* necessarily, is an errour; for he was not elected into that Company, except he were a man of extraordinary wisdome. Again, note, that sometimes both *Consistories* assembled together, as often as the matters to be determined were partly *ceremonial,* partly *civil* partly belonging to the *Church,* partly to the *Common-wealth:* which being not noted, causeth the Courts not to be distinguished by many Expositors. This meeting and joyning of both *Consistories* often appeareth in the *Gospel.* The *chief Priests* and the *Elders* meet together.

b *Mos Kotsen. in Sanhedrin.*

CHAP. II.

Of their Excommunication.

THey had three *Degrees of Excommunication.* The first was called in the *N.T. a casting out of the Synagogue, John* 9. 22. by the Jews (a) *Niddui* i. *a separation,* or *putting away.* (b) It signified *a separation*

נידוי *Significat hoc vox Separationem, Elongationem: dedicatur à verbo* נדה *Separavit. Hinc etiam Proscriptus, prostigatus, aut separatus, quispiam dicitur* מנודה.

b *Buxtorf. ex Rabbinis Exercit. Hebr. p.* 5.

paration from all commerce or society either with man or woman for the distance of *four Cubits*; also *from eating or drinking with any; from the use of the marriage-bed, from shaving, washing, or the like*, according to the pleasure of the *Judge*, and the quality of the offence: It was of force thirty dayes, yet so that they might be shortned upon repentance. He that was thus *excommunicated*, had power to *be present at Divine Service, to teach others, and learn of others; he hired servants, and was hired himself*, but alwayes on condition of the foresaid *separation*. If he remained impenitent, according to the pleasure of the Judge, his punishment was increased, either to the doubling or the tripling of the time, or to the extending of it to their lives end; his male-children were not circumcised: if he died without repentance, then, by the sentence of the Judge, a stone was cast upon his Coffin or Bier, to shew that he was worthy to be stoned. They mourned not for such a one with solemn lamentation; they followed him not unto the grave; nor buried him with common burial.

The second was called in the *N.T. a giving one over to Satan*, 1 *Cor*.5.5. By the *Jews* חרם *cherem*. For the better understanding of this word, we must know that it is not used in this sense in the *Old Testament*; there we shall find it applied to *persons*, or to *things*; if to *persons*, then it signifieth *a devotion of them to God by their death*, *Levit*. 27.29. If to *things*, then it signifieth *a devotion of them unto God*, by separating them from ordinary use: hence it is that *Achan* is punisht for stealing the *devoted* thing. *Josh*.7. (c) *Persons* thus *devoted*, were termed by the *Greeks* ἀναθέματα; and *devoted things*, ἀναθήματα. Notwithstanding, in the *Apostles* time, both *Cherem* and ἀνάθεμα, signified a *second degree*

c *Budæus* ἀναθέματα *dici tradit, homines sacros, (i.) quorum capita inferis dicata sunt & devota*; ἀναθήματα *verò donaria diis consecrata.*

gree of *Excommunication*, differing from the former; *First*, becauſe it was not done in a *private Court*, but publiſhed in the audience of the *whole Church*. *Secondly*, maledictions, and curſes were added out of the law of *Moſes*. At the publiſhing hereof Candles were kindled; and when the curſes were ended, they put out the Candles, in token that the excommunicate perſon was *deprived of the light of Heaven*. This kind of *excommunication* was exerciſed againſt the *inceſtuous perſon*. And againſt * *Hymenæus*, and " *Alexander*.

The third was called in the *New Teſt.* by the *Syriack* name *Maranatha*, 1 *Cor.* 16. that is, *the Lord cometh*. *Maran* ſignifieth *the Lord*, and *Atha*, *cometh*, and this they ſay was inſtituted by *Enoch*, *Judg.* 11. The *Jews* called it *Schammatha*, the Etymology of which word I find to be twofold. Some ſay it ſoundeth as much as *Maran-Atha*, *the Lord cometh*, (*d*) *Schem* ſignifying the *Lord*, and *Atha Cometh*: (*e*) others ſay it ſoundeth *There is death*, *Schem* ſignifying *there*, & *Mitha*, *death*. Hence we may render it an *excommunication to death*. (*f*) And this is thought to be the reaſon of that phraſe, 1 *John* 5. 16. *There is a ſin unto death*, i. which deſerveth *excommunication to death*. (*g*) *R. Gerſom* forbade the breaking open of letters, under the penalty of all three ſorts of *excommunication*. And this was termed *Excommunicatio in ſecreto nominis tetragrammati*: ſee the form thereof in the *Chapter of the Sadduces*.

In the *Greek Church* there were (*h*) *four degrees of this cenſure*. 1. Σύστασις. Thoſe were cenſured with *this degree*, who were only *debarred the Lords Table*: as for entrance into the *Church*, hearing the word, praying with the congregations, they injoyed equal liberty with *other Chriſtians*, they might ſtand by & behold others receive the *Sacrament*, but themſelves did not

* 1 *Cor.* 5. 5. " 1 *Tim.* 20. 15.

ע' Dominus venit.

e Judas Thisbites in Indice שמרתא

f Bertram de Politia Judaic. c. 2. p. 21.

g Buxtorf. Epi. Hebr. p. 59. in dorſ. Epiſtolæ ſubjici ſolebat hæc abbreviatura אסור נהרג מח. i. prohibitum eſt anathemi R. b. Geſorum dis captivitatis (ſcil. reſignare has literas)

h *Vid. Juſtelli not. in codicem canonum Eccleſ. univerſ. ad can.* 5. *Balſam. de pœnit. l. 1. c.* 22. & *Caſaub. Exercit.* 15. 552. *obſervant quatuor gradum, quem ille βίσασιν, hunc μέθεξιν, appellat.*

Partake thereof, whence they were called *Stantes*. 2. ὑποπτωσις, concerning this cenſure, all that I read of it is thus; that he that is *thus cenſured* hath admittance into the Church, (*i*) But his place muſt be *behind the Pulpit*, and he muſt depart with the *Catechumeni*, that is ſuch *Pagans* who were gained to the *Chriſtian Faith*, but not fully admitted into the *Church*, becauſe they wanted baptiſm, and therefore that they might not pray promiſcuouſly with other *Chriſtians*, there was a place behind the *Quire of the Church* in manner of Cloyſters, allotted to them, and was from them called, (*k*) *Catechumenum*: This I take to be the place of this *ſecond degree of Excommunication*, ſo that the force of this cenſure I think to conſiſt in theſe three things. Firſt, they were *barred the Lords Table*. Secondly, they might *not ſtand by at the Adminiſtration of the Lords Supper* (which was allowed in the firſt degree) and this appeareth clearly, becauſe the *Catechumeni departed always at the celebration of the Communion*; for to them principally it was ſaid, *Ite, miſſa eſt*. Thirdly, though they might ὑποπεσεῖν *fall down on their knees and pray*, and were thence called *Succumbentes*, yet this they might not do in the Congregation, but only in that place *behind the quire or pulpit*, which was allotted to the *Catechumeni*, and in this alſo this *ſecond degree* differeth from the *firſt*. The third ſort of cenſure was ἀκρόασις, the party thus cenſured was permitted to come no further than *the Church Porch*, where it was lawful for him to hear the Scriptures read, but not to joyn in prayer, nor to approach the Lords *Table*, whence ſuch were termed *Audientes*. The fourth, and laſt ſort, was προσκλαυσις, perſons under this cenſure ſtood quite without the Church, requeſting thoſe that entred in, with tears and

i *Vid. Inſtit. loco citato.*

k *Hoſpin. de Templis. p.* 88.

and weeping to petition the *Lord for* mercy toward them, whence they were called *Plorantes.*

Seeing it is commonly thought, that *Cain* was censured by the *first degree of Excommunication* called *Niddui*, and that the last called *Schammatha* was of *Enochs constitution*; both these being of such antiquity, I dare not say that the *three degrees of Excommunication* were borrowed from the *three sorts of uncleanness*, which excluded people out of the *three camps*, though there was an observable proportion between them. (*l*) *Niddui* may be parallel'd with the exclusion out of the *camp of God alone*, which befel those that were defiled by touch of the dead: *Cherem* may be compared to the exclusion out of the *camp of God, and the camp of Levi*, which befel those that were defiled of an issue. *Schammatha* may be compared with the exclusion out of *all three camps, the camp of God, the camp of Levi, and the camp of Israel*, this befel those that were defiled with leprosie; and from the *Jews*, it is probable that the *Greek* and *Latine Churches* borrowed their *degrees of Excommunication.*

(*l*) *De quibus P. Fagius, in Num. 5. 2.*

CHAP. III.

Their civil Consistories, what persons were necessarily present in them.

IN many things men might be sinful in respect of *Gods Law*, though not liable to punishment, in respect of mans; *thou shalt not avenge, nor be mindful of wrong, Levit.* 19. 18. which the *Hebrews* explain thus; *To avenge*, is to deny a good turn to one who formerly denyed him. To *be mindful of a wrong*, is to

do a good turn to one who formerly would not do so much for him; but at the doing thereof, to upbraid the other with unkindness. They illustrate it thus: when *Reuben* said to *Simeon*, Lend me thy Hatchet; he answereth, I will not lend him: Afterward *Simeon* had need to borrow an Hatchet of *Reuben*, and saith unto him, lend me thy Hatchet; *Reuben* saith unto him, I will not lend him, thou wouldst not lend me thine: this is נקימה *Nekima*, *Avengement*. Now when *Reuben* saith to *Simeon*, Lend me thy Hatchet; he answereth, I will not lend him; afterwards *Simeon* borroweth a Hatchet of *Reuben*, *Reuben* saith, lo, I will lend it thee, I will not deal with thee as thou dealedst with me, this is נטירה *Netira*, *Mindfulness*: both these were sinful, but not liable to mans judgement.

In all *civil Courts*, five sorts of persons were always present. 1. *Judges*. 2. *Officers*. 3. *Pleaders*. 4. *Notaries*. 5. *Witnesses*. In the *Supreme Courts* there was one that was chief over all the other *Judges*, they called him in *Hebrew*, *Nasi*; in *Greek*, ἄρχοντα, *The Prince*. His leave they craved for the trial of actions. The *Witnesses* were at least two, *Deut.*19.13. If they were false, they punish'd them with a *Talio*, the same punishment which he intended against his brother *Deut.*19.19. The *Notaries* were two, (*a*) one stood on the *right hand to write the sentence of Absolution*, and what was spoken in defence of the party; the other stood on the *left hand*, *to write the sentence of Condemnation*, and the objections against the party. (*b*) *Drusius* thinks that *Christ* speaking of the last judgement had reference to this, *He shall set the sheep on the right hand, and on the left the goats*, *Matth.*25.22. The *Officers* were in manner of *Sheriffs*, they were present to execute

a *Moses Kotsen. in Sanhedrin.*

b *Drus. præter. Matth.* 25.

execute what the *Judges* determined; whence they carried up and down their *staves* and *whips*, as the *Consuls* of *Rome* had *Rods* and *Axes*, carried before them *for the readier execution of justice. In *Hebrew* they are called שטרים *Schoterim*, by the Septuagint sometimes γραμματεῖς, in our *English* translation commonly *Officers*, and by Saint *Luke* πράκτορες; for, doubtless there is allusion unto them, *Luke* 12.58. When thou goest with thine adversary, (ἄρχοντι) to the *Magistrate*, as thou art in the way, give diligence that thou maist be delivered from him, lest he hale thee to the *Judge*, and the *Judge* deliver thee to the *Officer*, &c. The *Pleader* was called בעל ריב *Baal rib*, he stood on the *right hand* of the party cited into the *Court*, whether he pleaded for or against him. The *Lord* shall stand on the right hand of the poor, to save him from those that judge his soul, *Ps.* 109. 31. that is, *The Lord shal plead his cause*. And *Satan* stood at the *right hand of Joshuah*, *Zach.* 3. 1. that is *to accuse him, or plead against him*. When S. *John* speaketh, *If any man sin, we have an advocate*, 1 *John* 2. 1. he alludeth unto this *Baal rib*, or *Pleader*. The *Judges* they examined and determin'd matters; and, after examination, sentence was pronounced by the *Judge* in this manner; *Tu N. justus, Tu N. reus, Thou Simeon art just: Thou Reuben art guilty*: at the pronunciation of which the guilty person was dragged to the place of execution. *When he shall be judged, let him be condemned*, *Ps.* 109. 7. the *Hebrew* is, *Let him go out wicked.*

* *Moses Kimchi in Sanhedrin.*

The manner of sentencing persons, varied in most Countries. The *Jews* by a simple pronunciation of sentence, both absolved men, and condemned them. The (c) *Romans* gave sentence by casting in Tables into a certain box or urne prepared for the purpose:

c *Rosin. Antiq. Rom. l.* 9 *c* 25.

if they absolved any, they wrote the letter *A* in the table, it being the first letter of *Absolvo*: if they would condemn any, they cast in a table with C written in it, which is the first letter of *Condemno*: if the matter were hard to determine, they would cast in other tables with *N L*, signifying *Non Liquet*. The *Gracians* in like manner used three Letters: Θ was a token of *condemnation*, which occasioned that of *Per.*

(a) Erasm. Adag. Θ, ræsig.

Et potis est nigrum vitio præfigere Theta.

T was a token of *absolution*; Λ, of *ampliation*. Others signified *condemnation*, by giving *A black stone*; and *absolution*, by giving a *white stone*.

Mos erat antiquis niveis atrisque lapillis,
Hos damnare reos, illos absolvere culpa.
Ovid. Metamorph. 15.

To this there seemeth to be an alluſion, *Rev.* 2. 17. To him who overcometh I will give a *white stone*; that is, I will absolve and *acquit* him in the day of judgement.

Note these three phrases, ἀναστῆναι εἰς κρίσιν, *To rise up to judgment*; ἀναστῆναι ἐν κρίσει, *To rise up in judgment*; ἐξελθεῖν κατὰ δικασμένος, *To depart guilty*. The *first* is applyed *to the Judge* in the execution of justice. *When God rose up to judge*, Psalme 76. 10. that is, *to execute judement*. The *second* is applyed *to the party prevailing in judgement*. *The men of Nineveh shall rise up in judgement with this generation*, Matth. 12. 41. that is, *shall be justified before this generation*. The *last* is applyed *to the party condemned*, Psal. 109. 7. *Let him depart guilty or wicked*: *The ungodly shall not stand in judgment*, *Psal.* 1. The like phrases were in use among the *Romans*: *Stare in Senatu*, to prevail in the *Senate*; *Causa cadere*, *to be cast in ones suit*. But these phrases among the *Romans* I think to have been taken out

of

of their Fence-Schooles, where the set posture of the body, by which a man prepareth himself to fight and grapple with his enemy, is termed *Status*, or *Gradus*, as *cedere de Statu, to give back*; *Gradum vel statum servare, to keep ones standing*: and from thence have those elegancies been translated into places of judgement.

CHAP. IV.

The number of their Civil Courts.

THeir Civil Courts were two, סנהדרים גדולה *Sanhedrim gedola, the great Consistory*, or *supreme Senate*, סנהדרים קטנה *Sanhedrim Ketanna, the lesser and inferiour Court.* Thus I finde them divided generally by the *Rabbins*: And although the latter was subdivided, as will after appear; yet in old time there were only two first branches: which division our *Saviour Christ* seemed to have followed, calling the lesser Court κρισὶν, by the name of *Judgment*: the greater συνέδριον, by the name of a *Councel.* Whosoever is angry with his brother unadvisedly, shall be culpable of *Judgement.* Whosoever saith unto his brother *Raca*, shall be worthy to be punished by the *Councel*: Whosoever shall say *Fool*, shall be worthy to be punished with the *fire of Gehenna*, *Matt.* 5. In which words, as there is a *gradation of sin*, 1. *Anger*, passion of mind. 2. *Raca*, (c) scornfull, or slighting speech, as *Tut, Tush, &c.* 3. *Fool*, reproachfull and opprobrious names: so likewise there is a *gradation of punishment.* 1 *Judgement*, a lesser Court. 2. *Councel*, the greater Court. 3. The *fire of Gehenna*: Now *Gehenna* was a Valley, terrible for

c *Raca, non grandis alicujus est sermo convitii, sed magis è contemptu natum est & neglectu dicentis. Chryso. homil. 16. in Mat.*

for two sorts of fires in it; *First*, for that wherein men burnt their children unto *Moloch*. (*f*) *Secondly*, for an other fire there continually burning, to consume the dead carcasses, and filth of *Jerusalem*; partly for the terribleness of the first, and partly for the contemptibleness of the place by reason of the second fire, it was a *type of hell fire it self*. We may resolve that text thus, *Anger* deserved the punishments of the *lesser Court*; *Raca*, the punishments of the *greater*: and *Fool* deserved punishments beyond all Courts, even the *fire of Gehenna*.

f *David Kimchi Ps.* 27. 13.

The *greater Court*, by way of excellency, was called the *Sanhedrin*, which word came from the *Greek*, συνέδριον, *a place of Judgement*: It was also called בית דין *Beth din*, *the house of Judgment*. (*g*) It was distinguished from the other *Courts*, *first*, in respect of the *number* of the *Judges*, which were *Seventy one*; according to the command of *God* to *Moses* of their first institution, *Numb.* 11. 16. *Gather unto me* seventy *men of the* Elders *of* Israel, *whom thou knowest that they are the* Elders *of the people, and Governours over them, and bring them unto the Tabernacle of the congregation, and let them stand there* with thee. From the latter words of this Text, it is observed, that there were *seventy* besides *Moses*; and therefore after his disease they alwayes chose one *chief Judge* in his roome, not reckoning him among the *seventy*; they called him *Nasi*, the *Prince* or *chief over the seventy*. These *seventy* are (*h*) thought to be chosen *six* out of every *Tribe*, save the *Tribe of Levi*, out of which onely *four* were chosen. * Others think the manner of their choice was thus; Six of every Tribe had their names written in little scrolles of Paper: in *seventy* of these scrolles was written זקן *Zaken*, *Senex an Elder*, in the

g *Moles Kotsen. fol.* 186. *col.* 2.

h *Franc. Junius Analyt. expos. Num.* 11.

+ *Solon Jarchi.*

two

two other חלק *Chelek*, *pars*, *A Part*; theſe ſcrols they put in a pitcher of urne, and thoſe that pluck'd out a ſcroll wherein *Elder* was written, were counted amongſt the number of the *Judges*: thoſe that pluck'd out the other ſcrols, in which a *Part* was written, they were rejected, *Num.* 11.26. The ſenior of theſe *ſeventy* was called אב בית דין *Ab beth din*, the *Father of the Judgement-hall*. The (*i*) whole Sett or *Bench of Judges*, ſate in manner of an half Circle, the *Naſi* ſitting in the midſt above the reſt, the other ſitting round about beneath, in ſuch manner that the *Father of the Judgement-Hall* ſat next to the *Naſi* on the right hand. The *leſſer Conſiſtory* was ſubdivided into two ſorts, one conſiſted of *twenty three Aldermen*, and two ſuch *Conſiſtories* there were in *Jeruſalem*, the one at the *door of the Court before the Temple*, the other at the *door of the Mountain of the Temple*: yea, in every City throughout *Iſrael* where there were ſixſcore houſholders, ſuch a Conſiſtory was erected: the other ſort of *leſſer Courts* conſiſted only of a *Triumvirat*, *three Aldermen*; and this was erected in the leſſer Cities, which had not the number of ſixſcore houſhold rs.

Numb. 11. 26.

i *Moſes Kotſen. f.* 185 *col.* 2.

The (*k*) ſecond difference between the *greater Conſiſtory* and the *leſſer*, was in reſpect of the *place*. The *Seventy* ſat only at *Jeruſalem*, without the *Court of the Temple*, in a certain houſe called לשכת הגזית *Liſchathhagazith*, *the paved Chamber*, becauſe of the curious cut ſtones wherewith it was *paved*: by the *Greeks* it was called λιθόστρωτον, the *Pavement*. *Pilate* ſat down in the judgement ſeat, in a place called the *Pavement*, *John* 19.13. The other *Conſiſtory* ſate all in the *gates of the Cities*. Now becauſe the gates of the City are the ſtrength thereof, and in their gates their

k *Moſes Kotſen. ibid.*

their Judges sate; hence is that, *Matth.* 16.18. *The gates of hell* shall not overcome it, that is, neither the *strength* nor *policy* of *Satan.*

Lastly, they differed in respect of their *power and authority:* the *Consistory of seventy* received (*l*) *appeals* from the other *inferiour Courts*, from that there was no appeal: again, the *Consistory of three* sate not on life and death, but only on petty matters, as whipping, pecuniary controversies, and such like; the other twenty three sate on life and death, but with a restrained power; they had not authority to judge a *whole tribe*, *the High-Priest*, *false Prophets*, and other such weighty matters: this belonged only to the *seventy in Jerusalem:* (*m*) Hence is that *O Jerusalem, Jerusalem, which killest the Prophets*, *Luk.* 13.34. The means how they tryed a *false Prophet* was thus; they observed the judgements which he threatned, and the *good*, which he propheſied to a place: if the judgements took not effect, this did not argue him a *false Prophet*, because God was merciful, as in the case of *Ezekiah*, and the people might repent, as the *Ninivites* did: but if he propheſied *good*, and that came not to pass, they judged him a *false Prophet.* The ground of this trial they make the words of *Jeremiah the Prophet which propheſied of peace, when the word of the Lord shall come to pass, then shall the Prophet be known that the Lord hath truly sent him*, Jer. 28.9.

The *Colledge* or company of these *seventy*, exercised judgement, not only under the *Kings* and *Judges*, (*n*) but their authority continued in times of vacancies, when there was neither *Judge* nor *King* to rule *Israel*, and it continued until (*o*) *Herod* put them down, and destroyed them, to secure himself of the Kingdom.

1 *Deut.* 17. 8.

m *Cunæus de rep. Hebr. p.* 109.

n *P G lat. l.* 4. *cap.* 5.

o *Joseph. Antiq. l.* 14 *c.* 17.

Here

Here ſome may object, that there were no ſuch *Courts*, or their liberty much infringed in *Samuels time:* For he went from year to year in circuit to *Bethel*, and *Gilgal*, and *Mizpeh*, *and judged Iſrael in all theſe places*, 1 *Sam.*7.16. To which, I take it, we may ſay, that as the *Empeours* of *Rome* had power to ride Circuits, and keep Aſſiſes, which was done without any infringment of the liberties of their *Senate:* So the *Kings* and *Judges* in *Iſrael* had the like power, and yet the authority of their Courts ſtood firm. This kind of judging by keeping Aſſiſes, the *Romans* termed βυλὼ κυείαν, the other βυλὼ σύγκησον.

CHAP. V.

Properties required in Judges, and the manner of their election.

THe Law of *God* required theſe *properties* in *Judges*; 1. *Wiſdom.* 2. *Underſtanding.* 3. *Integrity.* 4. *Courage*, *Deut.*1.13. Others are reckoned, *Exod.*18.21. namely, 5. *The fear of God.* 6. *Love of truth.* 7. *Hating of covetouſneſs:* to theſe may be added the eighth, namely, *having no reſpect of perſons*, *Deut.*1.17. Theſe two laſt eſpecially, the *Heathens* required in their *Judges*: whence the (*a*) *Thebans* painted *Juſtice without hands*, *and without eyes*, to intimate that *Judges* ſhould receive *no gifts*, nor be ſwayed with *ſight of perſons.*

a *Plut. de Iſide.*

The (*b*) *Jews* added many more. 1. *That they ſhould be free from all blemiſh of body.* 2. *That they ſhould be skilled in the ſeventy Languages, to the intent that they might not need an Interpreter in the hearing of Cauſes.* 3. *That they ſhould not be far ſtricken in years*; *which*

b *Moſes Kotſe i. in Sanhedrin.*

likewise was required of the Romans in their Judges, as appeareth by that common adage, Sexagenarius de ponte. 4. *That they should be no Eunuches, because such commonly were cruel.* 5. *That they should be Fathers of children, which they thought was a special motive to mercy.* 6. *That they should be skilful in Magick, without the knowledge of which, they were not able to judge of Magicians.*

That there might be a sufficient supply of able men to succeed in the room of the *Judges* dying, there sate (*c*) three benches of others beneath, whom they called (*d*) *Talmidi Chacamim, Scholars of the wise men:* out of these they made their election, and two of these always accompanied the condemned person to the place of execution.

c *Moses Kotsen. ibid.*

d תלמידי חכמים *Discipuli sapientum.*

Inauguration of Judges was *two-fold.* At first, by *imposition of hands* upon the head of the party, after the example of *Moses laying hands on Joshuah:* this *imposition of hands* was not held lawful, (*e*) except it were in the presence of *five or three Judges* at the least. Afterwards, it was by *saying a certain verse* (*f*) *Lo, thou art associated, and power is given thee to judge of penalties.* Hence is that saying of *Galatinus* out of the *Talmud, Institutio Judicum, aut manu fiebat, aut nomine tantum.*

e *Petr. Galatin. lib. 4 cap 9*

f הויאת סמוך וישלך לשות לדין אפילו דיני קנסיה *Mishna in Sanhedrin.*

Observe here, that *Samuc*, which I render *associated*, doth not always signifie a man licensed to the discharge of some publick office by the *imposition of hands*, for here it is applied to those who were *not admitted by imposition of hands.* Now the reason why these words *Semica*, and *Semicuth*, are generally by all Expositors, *Jews* and *Christians*, translated the *imposition of hands*, is, because this solemn kind of licensing, termed *Semica* or *Semicuth*, was in old time used only towards two sorts of men in their admission

on, towards *Rabbies* and towards *Judges*; which kind of permiſſion, becauſe it was not performed towards either of them without this ceremony of *impoſing hands*; hence theſe two words have been tranſlated the *impoſition of hands*, whereas properly they ſignifie nothing elſe, but *an aſſociation, an approximation, or conjoyning of one into the ſame corporation or company, of which he that doth aſſociate and give admiſſion is a member.*

CHAP. VI.

Ceremonies common in all capitall Judgements.

IN their greater Puniſhments, which deprived of life, ſome *ceremonies* were *common* to all.

Firſt, *The Judges were to uſe deliberation in all cauſes*, but eſpecially in matters capital. There were four cauſes, ſaith *(a) Jonathan* in his *Targum*, that came before *Moſes* (he mentioneth none in particular; but what they were, we ſhall preſently learn out of other records.) *Two* of theſe were not *weighty*; in theſe he *haſtened*: *Two more material*, concerning life and death; in theſe he delayed. *(b) Cæterum tam de his quam de illis dicebat, Non audivi; Of both the lighter and weightier cauſes*, Moſes *ſaid, I have not heard*, to wit, from the *Lord*: to ſhew, that a deliberation and conſultation as it were with *God*, ought to be *in all judgements*, before ſentence be pronounced. Theſe four cauſes are named in *(c) other Records*; The *two lighteſt are*, 1. *The matter of uncleanneſs, debarring the people from the Paſſeover*, Num. 9. 9. Secondly, *the caſe of Zelophehads daughters*, Num. 36. 10. *The two weightier*

a *Targum Jonath. Num. 9. 8.*

b וכאלין ובאלין אמר משה לא שמעית *Jonath.*

c *Targum Hier. Num. 9. 8.*

are, 1. *The cause of the blasphemer*, Lev. 24. 13. *Secondly*, *The case of him that gathered sticks on the Sabbath*, Num. 15. 35. In all these judgements there is, *The Lord spake unto Moses*. And in the first, which was counted among the lighter causes (because it was not on life and death) even there doth *Moses* in a solemn manner bespeak the people to stand still, *Et ego audiam*, *And I will hear what the Lord will command*. Notwithstanding, *wilfull delayes in justice* maketh the *Judg unrighteous*. In that *unrighteous Judge*, from whom the Widow wrested sentence by importunity; we read not of any other fault in him, but delay, *Luk.* 18. 6.

Secondly, The party accused was placed on some *high place*, from whence he might be seen and heard of all the people: *Set Naboth*, *In capite populi*, *on high among the People*, 1 Kings 21. 9.

d *Drus. praeteri. Matth.* 27.

Thirdly, The *Judges* and the *Witnesses* did (when sentence was pronounced) put their hands upon the condemned persons head, and said, *Sanguis tuus super caput tuum*, *Thy blood be upon thine own head*: unto this the people had reference, saying, *His blood be on us and on our children*, Mat. 27. 25.

Fourthly, The place of execution was *without the Gates*, the malefactors were had thither by *two executioners*, (e) termed by the *Rabbines* זני הכנסת *chazani hacceseth*, *Spectators of the congregation*, which is a *periphrasis* of those, whom St. *Mark* calleth σπεκουλάτωρες, *Mark* 6. 27. which word, though it be used by the *Greeks* and (f) *Chaldee Paraphrasts*, yet it is a meer *Latine*, derived *a speculando*; because in the *Court* the *Executioners* were only *spectators*, to behold and attend what the *Judges* would command them.

e *Moses Kotsen. in Sanhedrin. It. Talmud. it. Macoth. cap.* 3 *in Misbna*

f מפוקל טריא *Uziel. & Targum Hierosol. Gen.* 37. 30.

Fifthly, When the malefactor was led to execution,

a

a(g) *publick cryer* went before, saying, *Such a one is going to be punisht with such a death, because he hath committed such, or such an offence, at such a time, in such a place; and these* N.N. *are witnesses thereof: If any therefore knoweth any thing which may do him good, let him come and make it known.* For this purpose one was appointed to stand at the door of the Consistory, with an handkerchief or linnen cloth in his hand, that if any person should come for his defence, he at the door swinged about his handkerchief; upon the sight whereof, another standing in readiness a pretty distance off with an horse, hastened and called back the condemned person: yea, if the Malefactor had any further place for his own purgation, he might come back four or five times, except he spake vainly; for the discerning whereof, two of those whom they termed *Scholars of the wise men*, were sent with him to observe his speech on the way.

g *Moses Kotsen. in loco superius citato.*

Sixthly, He was exhorted to *confess*, that he might have his portion in the world to come: Thus *Joshua* exhorted *Achan*, Josh. 7. 19. *My son, give I pray thee glory unto the Lord God of Israel, and make confession unto him:* unto whom *Achan* answered, *vers*, 20. *Indeed I have sinned against the Lord God of Israel, and thus have I done.*

Seventhly, In the time of execution, they gave the Malefactor (h) *Granum thuris in calice vini, A grain of Frankincense in a cup of Wine*: this they did give to cause a giddiness in the condemned persons head, that thereby he might be less sensible of the pain. St. *Mark* calleth this cup ἐκμυρμισμένον οἶνον, *Wine mingled with Myrrhe*, Mark 15. 23. This was done after the *manner of the Jews*, but the *Souldiers in mockery* mingled Vinegar and Gall with it, *Mat.* 27. 34. As likewise

h קודט לבדנה בבן סשל זין

Ko at lebona beco sohetiar Maimon. in Sanhedrin. cap. 13 It. Moses Kotsen. in Sanhedrin.

wiſe they gave him a ſecond cup in *deriſion*, when they took a ſpunge, and filled it with Vinegar, and put it on a reed, *Matth.* 27. 48. S. *Mark* in the firſt cup mentioneth the cuſtome of the *Jews*, which in it ſelf had ſome ſhew of compaſſion; for the ground of this cuſtome was taken from that, *Prov.* 31. 6. *Give ſtrong drink unto him that is ready to periſh.* S. *Matthew* mentioneth only their wicked mixture, contrary to *the received cuſtom*; ſo that one Evangeliſt muſt expound the other. This *firſt cup* was ſo uſually given before execution, that the word *Calix* a *Cup*, is ſometimes in the Scripture put for *death it ſelf*. *Father if it may be, let this cup paſs from me.*

i *Caſaub. exercit. p.* 654. *ex Maimonid.*

Laſtly, (i) The *Tree* whereon a man was hanged, and the *Stone* wherewith he was ſtoned, and the *Sword* wherewith he was beheaded, and the *Napkin* wherewith he was ſtrangled, they were all buried, that there might be no evill memorial of ſuch a one, to ſay; *This is the Tree, this is the Sword, this is the Stone, this is the Napkin, whereon, or wherewith, ſuch an one was executed.*

a *Paraphraſt. Cald. Ruth* 1. 17. *Mikkolſi. fol.* 188. *col.* 3.

b סקומח *Sekuh, Lapidatio.*

c שריפה *Shriphah, combuſtio.*

d הרג *Herog, decollatio.*

e חנק *Chonek. Suffocatio.*

f בל מיתת האסורה בתורה כחם חנק חדא *Omnis mors quæ abſolutè in lege uſurpatur, ſtrangulatio eſt, R. Solom. Exod.* 21. 16.

CHAP. VII.

Their Capitall puniſhments.

THe *Jews* of old had only (a) *four ſorts of death* in uſe among them. 1. (b) *Lapidatio*, ſtoning. 2. (c) *Combuſtio*, burning. (d) 3. *Decollatio*, beheading. 4. (e) *Suffocatio*, ſtrangling. Of theſe, *ſtoning was counted the moſt grievous, burning worſe than beheading, beheading worſe than ſtrangling, and ſtrangling was the eaſieſt of all.*

They have a (f) *rule*, that whereſoever the Scripture

ture ſaith of an offender, *Morte plectetur, he ſhall be puniſh'd with death*, not expreſſing the kind of death, there it ought to be interpreted of *ſtrangling*. For example, the law ſaith of the Adulterer, *Lev.*20.19. *Morte plectatur, Let him be puniſh'd with death:* becauſe the kind of death is not here mentioned, they interpret it *ſtrangling*. The reaſon of this rule is, becauſe ſtrangling was the eaſieſt death of the four; and where the Law determineth not the puniſhment, there they ſay, *Ampliandi favores*, The favourableſt expoſition is to be given.

The rule is not generally true; for in former times *Adultery was puniſh'd with ſtoning*. I will judge thee after the manner of them that are *harlots*, ſaith the *Lord*, *Ezek.*16.38. And in the fortieth verſe the judgement is named; *They ſhall ſtone thee with ſtones:* likewiſe the *Scribes* and *Phariſees* ſaid unto Chriſt, *Moſes* in the Law commanded us, that ſuch ſhould be ſtoned, *John* 8.

Before we treat in particular of theſe four puniſhments, it may be queſtioned, *Whether the Jews had any power to judge of life and death, at that time when they crucified our bleſſed Saviour?* The *Jews ſaid to Pilate, It is not lawful for us to put any man to death*, John 18.31. Latter *Jews* ſay that (g) *all power of capital puniſhments was taken from them forty years before the deſtruction of the ſecond Temple*, and of this opinion are many *Divines*.

g *Moſes Kotſen. in Sanhedrin.*

Anſwer. Firſt, the *Jews* ſpeech unto *Pilate*, that it was not lawful for them to put any man to death, cannot be underſtood, as if they ſhould have ſaid, we have no power to put any man to death; for admit, that power in criminals were, in the *general*, taken from them, yet in this *particular*, power was permitted

ted them at that time from *Pilate*, *Take ye him, and judge him according to your Law*, John 18.31. Neither can it be said, that their law could not condemn him, if he had been a transgressour thereof; or that they had not out of their law to object against him; for they say, *They had a Law, and by their law he ought to die*, John 19.7. It was not then want of *Power*, but the *holiness of that time*, made them say *it was unlawful*. For they held it *unlawful* upon their *days of preparation* to sit on life and death, as hath been shewen in the *Chapter of translating Feasts*. And *Friday* on which our *Saviour* was condemned, was the *preparation of their Sabbath*.

Secondly, in the question, whether power of judging capital crimes were taken from them by the *Romans*? We are to distiuguish between *crimes*. *Some crimes were transgressions of the Roman law*, as theft, murder, robberies, &c. power of judging in these was taken from them: *other crimes were transgressions only against the law of Moses*, as blasphemy and the like; in these, power of judging seemeth to have remained with them. When *Paul* was brought by the *Jews* before *Gallio*, *Gallio* said unto them, if it were a matter of *wrong* or *wicked lewdness*, O ye *Jews*, reason would, that I should bear with you: but if it be a *question of words*, and *names of your law*, look ye to it, *Acts* 18. 14.

In handling these four punishments; first observe the *offenders*, whom the *Jews* make liable to each punishment; and then the *manner of the punishment*.

h *Moses Kotsen. fol.* 188 *col.* 4.

The *persons* to be *stoned* were (*h*)*eighteen*. 1. *He that lieth with his own mother*, 2. *Or with his fathers wife*, 3. *Or with his daughter in law*, 4. *Or with a betrothed maid*, 5. *Or with the male*, 6. *Or with the beast*, 7. *The*

woman

woman that lieth down to a beaſt. 8. *The blaſphemer,* 9. *He that worſhippeth an Idol,* 10. *He that offereth of his ſeed to Moloch,* 11. *He that hath a familiar ſpirit,* 12. *The Wizard,* 13. *The private entiſer to Idolatry,* 14. *The publique withdrawer to idolatry,* 15. *The Witch.* 16. *The prophaner of the Sabbath,* 17. *He that curſeth his father or his mother,* 18. *The rebellious ſon.* The *manner of ſtoning* was thus; The offender was led to a place without the gates, two cubits high, his hands being bound; from hence one of the Witneſſes tumbled him by a ſtroke upon the loins; if that killed him not, the witneſſes lifted up a ſtone, being the weight of two men, which chiefly the other witneſſes caſt upon him; if that killed him not, *all Iſrael threw ſtones upon him. The hands of the witneſſes ſhall be firſt upon him to put him to death, and afterwards the hand of all the people,* Deut. 17. 7.

Hence the opinion of (*i*) *R. Akiba* is commonly received, that ſuch an Idolater (it holdeth in all others condemned to his death) was reſerved until one of the common feaſts, at which *all the multitude of Iſrael came to Jeruſalem.* The party thus executed being quite dead, was afterward for greater ignominy hanged on a tree, till towards the *Sun-ſet,* at which time he and the tree were both buried.

i *Paul Fagius, Deut* 17 7.

Malefactors adjudged to *burning* were, (*l*) *ten*; 1. The *Prieſts daughter which committed whoredom,* 2. *He which lieth with his own daughter,* 3. *Or with his daughters daughter,* 4. *Or with his ſons daughter,* 5. *Or with his wives daughter,* 6. *Or with her ſons daughter,* 7. *Or with her daughters daughter,* 8. *Or with his mother in law.* 9. *Or with the mother of his mother in law.* 10. *Or with the mother of his father in law.*

k *Moſes Kotſen. loco ſuprà citato.*

The *manner of burning* was *two-fold.* Some they

burnt with wood and faggots; this was termed (*l*) by them *Combuſtio corporis, The burning of the body*: Others they burnt by pouring ſcalding hot lead in at their mouths, which deſcending into their bowels killed them, the bulk of their body remaining whole; and this was termed therefore *Combuſtio animæ, The burning of the ſoul*. This laſt was moſt in uſe, and alone deſcribed by moſt of their Writers.

l *Rab. Levi. Levit.* 10.

Malefactors condemned to *beheading*, were (*m*) of *two ſorts*, 1. *The murderer*, 2. *Thoſe of any City, who were drawn unto Idolatry*. The manner thereof is at this day in uſe.

m *Maſs Kotſin. ii Sanhedrin.*

Malefactors *ſtrangled*, were (*n*) *ſix*. 1. *He that ſmiteth his father or his mother*, 2. *He that ſtealeth a ſoul of the Iſraelites*, 3. *An Elder which contradicteth the Conſiſtery*, 4. *A falſe Prophet, & he that propheſieth in the name of an Idol*, 5. *He that lieth with another mans wife*, 6. *He that abuſeth the body of the Prieſts daughter*.

n *Maſs Kotſen. ibid.*

The *manner of ſtrangling* was thus. The malefactor was put in dung up to the loins, a towel being caſt about his neck; which two executioners, one on each ſide, plucked to and fro until he was dead.

CHAP. VIII.

Puniſhments not capital.

THe *leſſer puniſhments, not capital*, in uſe among the *Hebrews*, are chiefly four, 1. *Impriſonment*, 2. *Reſtitution*, 3. *Talio*, 4. *Scourging*.

Impriſonment. Under this are comprehended, the *priſon, ſtocks, pillory, chains, fetters, and the like*: all which ſorts of puniſhment, ſeeing they differ very little or nothing at all from thoſe which are now in common uſe with us, they need no explication.

The

The *keepers of the prison*, if they let any committed unto them escape, were liable to the same punishment which should have been inflicted on the party escaped. This is gatherable from that, 1 *Kings* 20.39. *Keep this man; if by any means he be missing, then shall thy life be for his life.*

Concerning that *Libera Custodia*, which (a) *Drusius* proveth to have been in use among the *Romans*, I much doubt whether any such custome were in use among the *Hebrews*. That some kind of prisoners at *Rome* did go abroad with a lesser kind of fetters in the day time to their work, and so return at night to their prison, hath elsewhere been observed by me. And (b) *Eadem catena & custodiam & militem copulabat: The same chain tied both the prisoner and the keeper.* Observe the unusual significations of these two words; *Custodia*, a prisoner, and *Miles*, a keeper. So that *Drusius* delivered *Seneca* his meaning, but not his words, when he repeats them thus: *Eadem catena tam reum quam militem tenet.* Observe further, that the *prisoner* was tied by his *right arme*, and the *keeper* by the *left*, because the right arme is the stronger, and therefore justly remaineth free rather to the *keeper*, than to the *prisoner*. Hence is that, (c) *Tu forte levicrem in sinistra putas catenam*; because the *keeper* tyed himself unto the same chain, not in way of punishment, but voluntarily for the safer keeping of the *prisoner*.

a *Drus. præter. 2 Tim* 1.18.

b *Senec. Epist. 5. Non in lib. de tranquil. c. p. 10. quemadmodum citatur à Drusio.*

c *Senec. de tranquil. cap* 10.

Restitution. This was commanded when goods were *unjustly gotten*, or *wrongfully detained*, *Exod.* 22. It was (d) threefold.

d *Thom. Aq. 2. 2. secundæ secundæ q.* 62.

burnt with wood and faggots; this was termed (*l*) by them *Combustio corporis, The burning of the body:* Others they burnt by pouring scalding hot lead in at their mouths, which descending into their bowels killed them, the bulk of their body remaining whole; and this was termed therefore *Combustio animæ, The burning of the soul.* This last was most in use, and alone described by most of their Writers.

l *Rab. Levi. Levit.* 10.

Malefactors condemned to *beheading*, were (*m*) of *two sorts*, 1. *The murderer*, 2. *Those of any City, who were drawn unto Idolatry.* The manner thereof is at this day in use.

m *Mos Kotsen. ibidem.*

Malefactors *strangled*, were (*n*) *six*. 1. *He that smiteth his father or his mother*, 2. *He that stealeth a soul of the Israelites*, 3. *An Elder which contradicteth the Consistory*, 4. *A false Prophet, & he that propheseth in the name of an Idol*, 5. *He that lieth with another mans wife*, 6. *He that abuseth the body of the Priests daughter.*

n *Mos Kotsen. ibid.*

The *manner of strangling* was thus. The malefactor was put in dung up to the loins, a towel being cast about his neck; which two executioners, one on each side, plucked to and fro until he was dead.

CHAP. VIII.

Punishments not capital.

THe *lesser punishments, not capital*, in use among the *Hebrews*, are chiefly four, 1. *Imprisonment*, 2. *Restitution*, 3. *Talio*, 4. *Scourging.*

Imprisonment. Under this are comprehended, the *prison, stocks, pillory, chains, fetters, and the like*: all which sorts of punishment, seeing they differ very little or nothing at all from those which are now in common use with us, they need no explication.

The

The *keepers of the priſon*, if they let any committed unto them eſcape, were liable to the ſame puniſhment which ſhould have been inflicted on the party eſcaped. This is gatherable from that, 1 *Kings* 20.39. *Keep this man; if by any means he be miſſing, then ſhall thy life be for his life.*

Concerning that *Libera Cuſtodia*, which (*a*) *Druſius* proveth to have been in uſe among the *Romans*, I much doubt whether any ſuch cuſtome were in uſe among the *Hebrews*. That ſome kind of priſoners at *Rome* did go abroad with a leſſer kind of fetters in the day time to their work, and ſo return at night to their priſon, hath elſewhere been obſerved by me. And (*b*) *Eadem catena & cuſtodiam & militem copulabat: The ſame chain tied both the priſoner and the keeper.* Obſerve the unuſual ſignifications of theſe two words; *Cuſtodia*, a priſoner, and *Miles*, a keeper. So that *Druſius* delivered *Seneca* his meaning, but not his words, when he repeats them thus: *Eadem catena tam reum quam militem tenet.* Obſerve further, that the *priſoner* was tied by his *right arme*, and the *keeper* by the *left*, becauſe the right arme is the ſtronger, and therefore juſtly remaineth free rather to the *keeper*, than to the *priſoner*. Hence is that, (*c*) *Tu forte levicrem in ſiniſtra putas catenam*; becauſe the *keeper* tyed himſelf unto the ſame chain, not in way of puniſhment, but voluntarily for the ſafer keeping of the *priſoner*.

Reſtitution. This was commanded when goods were *unjuſtly gotten*, or *wrongfully detained*, *Exod.* 22. It was (*d*) threefold.

a *Druſ. præter. 2 Tim* 1.18.

b *Senec. Epiſt. 5. Nov in lib. de tranquil. c p. 10. quemadmodum citatur à Druſio.*

c *Senec. de tranquil. cap* 10.

d *Thom. Aq. 2. 2. ſecundæ ſecundæ q. 62.*

Restitution is threefold.

Secundum idem; in identitie, when the *very same thing* is restored which is wrongfully gotten.

Secundum æquale, when there is *so much for so much* in quantity restored, the goods unjustly gotten being sold or lost.

Secundum possibile, when restitution is made according to that which a man hath, not being able to satisfie the whole.

Restitution in identitie, was, and is principally required. Whence it is, that if the theft, whether Oxe or Sheep, were found alive upon a man, he restored but *double*, *Exod.* 22.4. but if they were killed or sold, then *five Oxen* were restored for an Oxe, and *four sheep* for a sheep, *Exod.* 21.1. The *Jews* were so precise in this kind, that if they had built an house with a beame or piece of Timber unjustly gotten, they would pull down the house, and restore the (e) *same beam or piece to the owner*. From this the Prophet *Habbakuk* doth not much dissent: *The stone shall cry out of the wall, and the beame out of the timber shall answer it*, *Habak.* 2. 11.

e Dav. Kimchi.

Among the *Jews* he ought to be sold that was not of sufficient worth to make restitution, *Exod.* 22. 3. (f) And *Augustine* saith of *Christians*, *That he which doth not make restitution according to his ability, never repented.* And, *Non remittetur peccatum, nisi restituatur ablatum.*

f Aug. Epist. 54.

Talio. This was a punishment in the *same kind*, *an eye for an eye, and a tooth for a tooth, hand for hand, and foot for foot*, Deut. 19. 21.

Talio

Talio is twofold.

Talio identitatis, or *Pythagorica*, which was according to the letter of the Law, when the offender was punisht with the *loss of an eye*, for putting out anothers eye, *&c.*

Talio similitudinis, or *analogica*, which was when the *price of an eye*, or some proportionable mulct is paid for an eye put out, or any other member spoiled.

The (g) *Hebrews* understand *Talio similitudinis*, that the *price of a maime* should be paid: not *Talio identitatis*, not that the offender should be punisht with the like *maime*; Because to punish like for like *in indentitie* is in some cases impossible, as if a blind man put out anothers eye, or one toothless strike out anothers tooth.

g *Oculum pro oculo, id est, pretium oculi. Targum Jonath. Deut.* 19.21. *R. Solomon. ibi.*

In case of bodily maimes therefore, the (h) *Hebrew Doctors* say, that the party offending was bound to a *five-fold satisfaction*; *first*, for the hurt in the losse of the member. *Secondly*, for the *damage*, in losse of his labour. *Thirdly*, for his pain or grief arising from the wound. *Fourthly*, for the *charge* in curing it. *Fifthly*, for the *blemish* or deformity thereby occasioned. *Munster* rendreth those five thus; *Damnum, læsio, dolor, medicina, confusio.* The (i) *Romans* likewise had a *Talio* in their Law, but they also gave liberty to the offender, to make choice, whether he would by way of *commutation* pay a proportionable mulct, or *in identitie* suffer the like maim in his body?

h *V.d. Munster. Exod* 21.

i *A. Gellius lib.* 11. *cap* 1.

Scourging. This was *two-fold*; either *Virgis*, with rods; or *flagellis*, with scourging. This latter was more grievous then the former, as appeareth by that *Ironical*-speech; (k) *Porcia lex virgas ab omnium civium corpore amovit, hic misericors flagella retulit.* Both were in use among the *Romans*, but only the latter among the

k *Cic. pro Rabirio.*

the *Hebrews*. This beating or *ſcourging* was commanded, Deut. 25. 2, 3. where the number of ſtripes was limitted, which the *Judge* might not exceed. *Forty ſtripes* ſhall he cauſe him to have, and *not paſt*. The *Jews* in many things laboured to ſeem *holy above the Law*. For example, where the Lord commanded a *Sabbath* to be ſanctified, they added their *Sabbatulum*, that is, they began their *Sabbath* about an hour ſooner, and ended it about an hour later than the law required: where the Lord forbade them to *eat or drink things ſacrificed to Idols*, (*l*) they prohibited *all drinking with Heathens*, becauſe it is doubtfull whether it were offered to Idols or no. The *Lord* commanded them in the time of the *Paſſeover* to *put away leaven out of their Houſes*, they would not take the (*m*) *name into their mouths* all the time of that Feaſt. The Lord commanded them to abſtain from *eating Swines fleſh*; they would not ſo much as name it, but in their common talke (*n*) would call *a Sow* דבר אחר *Dabar achar*, *Another thing*. In like manner the Lord commanded chief Malefactors which deſerved beating, to be puniſht with *forty ſtripes*; they in their greateſt corrections would give but *thirty nine*. Of *the Jews five times received I forty ſtripes ſave one*, 2 *Cor.* 11. 24. For this purpoſe the *ſcourge* conſiſted of *three thongs*, ſo that at each blow he received *three ſtripes*; and in their greateſt correction were given *thirteen blowes*, that is, *forty ſtripes ſave one*. Whether (*o*) theſe thongs were made the one of a Buls hide, the other two of an Aſſes hide, or (*p*) all three of a Calves, the matter is not material; both opinions have their Authors.

1 *Th'sbites in* נסר

m *Th'sbites in* דבר

n *Elias Th'sbit. ibid.*

o *Talmud. lib. maccoth. ca* 3 *in Miſchna.*

p *Bailturim. vid. Druſ.*

2 *Cor.* 10, 24.

The manner of correcting ſuch, was thus. The malefactor had both his hands tied to a *poſt*, one cubit

bit and half high, ſo that his body *bowed upon it.* The *Judge* ſhall cauſe him to *bow down*, Deut. 25.2. This *poſt* or *ſtake* on which the malefactor leaned in time of whipping, was termed עמוד *Gnammud*, *Columna*, *a pillar.* His clothes were plucked off from him downward to the thighes, and (*r*) this was done either by *renting* or *tearing* of them. The *Governours rent* Paul *and* Silas *their clothes, and commanded them to be beaten with rods*, Acts 16. 22.

(*r*) *Talmud. ibid.*

That the *Beadle* ſhould inflict a great number of ſtripes proportionable unto the tranſgreſſion, this correction was performed in the *ſight of the Judge.* The *Judge* ſhall cauſe him to be beaten *before his face*, Deut. 25.2. (*ſ*) The *chief Judge of the three*, during the time of the correction, did either read or recite that, Deut. 28.58,59. *If thou wilt not keep, & do all the words of this law, &c. Then the Lord will make thy plagues wonderful, &c.* The *ſecond* Judge he numbred the ſtripes; and the *third* he bade the *Beadle ſmite.* The *chief Judge* concluded all, ſaying, *Yet he being merciful forgave their iniquity, &c. Pſal.* 78. 38.

(*ſ*) *Talmud. ibid.*

Sometimes in notorious offences, to augment the pains, they tied certain huckle-bones or plummets of lead, or ſharp thorns to the end of the thongs, and ſuch ſcourges the (*t*) Greeks termed ἀσεραγαλαῖς μάστιγας, *Flagra taxillata.* (*u*) In the Scripture they are termed *Scorpions.* My Father hath chaſtiſed you with *rods*, but I will correct you with *Scorpions*, 1 *Kings* 12. 12.

(*t*) *Euſtathius. Item Athenæus, lib.* 4.

(*u*) *Tholoſan. ſynt. juris univerſi. l.* 13

CHAP.

CHAP. IX.

Puniſhments borrowed from other Nations.

THe puniſhments borrowed from other Nations are principally ſix: 1. *Crux, The death on the Croſs.* 2. *Serræ diſſectio, The cutting one aſunder with a ſaw.* 3. *Damnatio ad beſtias, The committing one to fight for his life with wild beaſts.* 4. τροχὸς, *the wheel.* 5. καλατονλισμὸς, *Drowning one in the ſea.* 6. τυμπανισμὸς, *Beating one to death with cudgels.* The *firſt* and the *third* were meerly *Roman puniſhments*; the *ſecond* was uſed likewiſe by the *Romans*, but whether originally taken from them is doubtful; the *fourth* and the *laſt* were meerly *Greek puniſhments*; the fifth was for the ſubſtance in uſe among the *Hebrews*, *Greeks* and *Romans*, but in manner of drowning them, they differed. It will be needful to ſpeak ſomewhat of all theſe.

1. *Crux.* This word is ſometimes applied to *any tree or ſtake on which a man is tortured to death*, but moſt properly it is applied to a *fram of wood conſiſting of two pieces of timber compacted croſs-wiſe.* The firſt is termed *Crux ſimplex*, the laſt *Crux compacta.* This latter is threefold. 1. *Decuſſata.* 2. *Commiſſa.* 3. *Immiſſa.*

Crux decuſſata. This was made of two equal pieces of timber obliquely croſſing one the other in the middle, after the manner of a *Roman* X. and thence it is called *decuſſata.* (a) *Decuſſare, eſt per medium ſecare. Veluti ſi duæ regulæ concurrant ad ſpeciem literæ* X. *quæ figura eſt crucis.* This kind of croſs is by the com-

(a) Hieron. in ſerem. c 31

mon

mon people termed *Crux Andræana*, Saint *Andrews-cross*, because on such an one he is reported to have been crucified.

Crux commissa. This was, when a piece of Timber erected, was joyned in the middle to a traverse, or over-thwart top, somewhat shorter then the peece erect, in manner of a *Roman* T. This is called *Crux Antoniana*, S. *Anthony his Cross*, because he is often painted with such a *Cross*.

Crux immissa. This was then a short traverse somewhat obliquely crossed in the stake erect, not quite in the middle, as *Crux decussata*, nor quite on the top as *Crux commissa*, but near to the top, on this manner, *(b)* This is thought to have been *Crux Christi*, *the Cross on which our Saviour Christ suffered.*

b *Lipsius de cruce lib.* 1 *cap.* 10.

The *Ceremonies* used by the *Romans* towards those whom they crucified were these: *First*, they *(c)* *scourged* them, and sometimes tied them to a *Pillar* in time of scourging. *Artemidorus* is cleer in this, Περσδεθεὶς κίονι, πολλὰς ἔλαβε πληγὰς, that is, being tied to the *pillar*, he received many stripes. *(d)* *Plautus is thought to have alluded* to the same.

c *Joseph. excid. lib.* 7. *cap.* 32. *Philo contra Flaccum. It. Liv. lib.* 1.

d *Plat. Bacch.*

——————*Abducite hunc*
Intro, atque adstringite ad columnam fortiter.

The ancient *Fathers* *(e)* report that our *Saviour* was whipt thus *ad columnam*: but the Scripture is silent, both touching the place and manner of his whipping, only that he was whipt is testified. *He scourged Jesus*, and delivered him to be crucified, *Mat.* 27. 26.

e *Prudentius; Hieron. Beda Isid. Lip. de cruce, li.* 2. *cap.* 4.

Secondly, They caused them to *bear their own Cross.* (f) *Malefici ad supplicium educuntur, quisq; suum affert crucem.* Thus *Christ bore his own Cross*, *John* 19. 17. To this there is allusion, *He that taketh not his Crosse, and followeth after me, he is not worthy of me*, *Mat.* 10. 38.

f *Plutarch. de serarum vind.*

Thirdly, That the equity of the proceeding might cleerly appear, the (*g*) cause of the punishment was written in a table, and so carried before the condemned person; or else it was proclaimed by a publick Cryer. This cause was termed by the *Romans* commonly *Titulus*, by (*h*) some it is called *Elogium*. Thus *Pilate wrote in Hebrew, Greek, and Latin, Jesus of Nazareth the King of the Jews.*

Fourthly, They (*i*) *pluckt off their clothes* from such as were to be crucified. Thus, *Christ suffered naked.*

Serra dissectio, A sawing one in sunder. They sawed them from the head downward. The (*k*) *Romans* used this kind of punishment, so likewise did the *Hebrews*. Thus *Manasses* is thought to have punisht the *Prophet Isaiah*, and the Apostle to have alluded unto it, *They were sawn a-sunder*, Heb. 11. 37.

Damnatio ad bestias. Those who were condemned to wild beasts, are properly termed *Bestiarii*. Whether S. *Paul* did, according to the letter, fight with beasts at *Ephesus*, 1 *Cor.* 15. 22. is much controversed. (*l*) Some understand by *Beasts*, *Demetrius*, and others that opposed him at *Ephesus*, (*m*) others more probably understand the words *litterally*. And this kind of punishment was commonly exercised against *Christians* in the *Primitive Church*, insomuch that the *Heathens* imputing the cause of all publick calamities unto the *Christians*, would call out, (*n*) *Christians ad Leones! Let the Christians be haled to Lions*: yea the litteral interpretation of the words, is a stronger argument that Saint *Paul* believed the Resurrection (which is the scope of the text) than to understand the words of a metaphorical fight, against the enemies of his doctrine.

Τροχὸς, *The Wheel*: A wise *King* bringeth the *wheel* over

g *Euseb. Eccles. histor. lib. 5. cap. 1. & Suet. Domit. cap. 10.*

h *Tertul. Apol. cap. 2. Sueton. in Calig.*

i *Artemidor. l. 2. c. 58.*

k *Sueton. in Calig. cap. 27.*

l *Theophylact. Anselm.*

m *Chrysostom. Ambros. & alii.*

n *Tertullian. Apol. cap. 40.*

over the wicked, *Prov.* 20. 26. I take the words to imply no more but this, that, *As the wheel turneth round, so by the wisdom of a King the mischief intended by wicked men, is brought upon their own head.* That hereby should be understood, The grinding of wicked men under a cart-wheel, as the husbandman brake some sort of grain under the wheel, is the meere conceipt of Expositors on this place; for no Records make mention of any such punishment in use among the *Jews*. Among the *Greeks*, there was a punishment went under this name: (*o*) it was called τροχὸς, *Wheel*, not because a wheele was *brought over the wicked*, but because they bound fast the offender to the *spokes of a Wheel*, and there scourged him, to inforce a confession.

(*o*) Ὁ ἐπὶ τῷ τροχῷ γ' ἔλκοισο μαστιγούμενος. *Aristophan. Iren.* Eadem pœna loquuntur Demosth. 3. in Aubul. & Suidas.

Καταποντισμὸς, *Drowning one in the Sea.* This was in use among many Nations, but the manner differed. The (*p*) *Romans* they sewed up a Parricide into a leather budget, sewing up together with him into the same budget, *A Serpent*, *a Cock*, and *an Ape*, and so cast them all into the Sea. The (*q*) *Græcians* when they judged any to this kind of punishment, they wrapt him up in lead. The *Hebrews* tied a milstone about his neck. Thus, in respect of the manner (*r*) those are to be understood, who say, this kind of punishment was peculiar to the *Jews*.

(*p*) Senec. lib. 5. controv. 4 Juvenal Satyr. 8. Modestus, D. ge. l. 43. ad legem Pomp. de parric. vid. Cœl. Rhod. l. 11. c. 12.

(*q*) Athenæus l. 14.

(*r*) Hier. Mat. 18. 6.

Τυμπανισμὸς. It is rendered by the general name of *torturing*, *Heb.* 11. 25. 2 *Mac.* 6. 19. But the word signifieth a special kind of torturing, by beating one with cudgells unto death. It hath its denomination from τύμπανον, which signifieth a *Drum* usually; and hence (*s*) some have parallel'd this torture with that among the *Romans* termed *Equuleus*; as if the person thus tortured, were rackt, and stretched out in manner

(*s*) Magius in lib. de Equuleo, vid. Drus. præter. l. 8.

ner of a *drum head:* but it signifieth also a *drum stick*, and thence cometh the punishment to be termed *Tympanismus*, that is, *a Tabring, or beating one to death with cudgels*, as if it were with *drumsticks*. This is evident by *Eleazar*; He came willing ἐπὶ τὸ τὸμπανον, *to this kind of torment*, 2 *Mac.*6.19. and in the thirtieth verse, where he gave up the Ghost, there is mention of his *strokes*, not of his *racking or stretching*.

t *Scholiastes Aristophanis* τύμπανα *scribit esse* ξύλα οἷς τυπτονται ἐν τοῖς δικαστηρίοις οἱ τιμωρούμενοι.

n *Pluto p.* 50.

Junius reckoneth (*u*) another kind of punishment, termed by the *Hebrews*, ציונק *Tsinok*, which he would have to be a compound word: doubtless his meaning is that it should be compounded of צי *Tsi*, *Navis a ship, or boat*, and ינק *Janack*, *Sugere, to suck*: for he saith that thereby is meant a certain punishment, termed *Navicula sugentis*, which (*x*) *Plutarch* describeth in this manner; *That the offender should be inclosed between two boats, as in a prison, or, as his phrase is (quasi in vagina) as in a sheath; and, to preserve life in him, milk and hony tempered together was forcibly put into his mouth, whether he would or no.* And hence, from this *sucking in of milk and hony*, this punishment hath been termed *Navicula sugentis*. But the (*y*) *Hebrews* say, that *Tsinock* was nothing else but *manacles*, or *cords*, wherewith prisoners hands were tied. I leave it indifferent to the Reader to follow which interpretation he please.

u *Junius Jer.* 29 26.

x *Plutarch. in Artaxerxes.*

y בלי בסנים לורים *Instrumentum constringens manus* D. *Kimch. Jer.* 29 26.

THE

THE SIXTH BOOK.

Of *Miscellaneous Rites.*

CHAP. I.

Of Circumcision.

THeir *sacraments* were two. First, the *Passeover*, of which there hath been a set Chapter. Secondly, *Circumcision*, of which now.

Circumcision, was a cutting off the foreskin, as a sign and seal of *Gods* Covenant made with the People of the *Jews*. It is called a *sign* by *God* in its first institution, *Gen.* 17. and a *seal* by the *Apostle*, *Rom.* 4.11. Yea, it is called a *sign* and a *seal*, by a (*a*) *Doctor* of the *Jews*, more antient then their *Talmud*.

(*a*) *Zohar. Gen.* 17.

It was used (though not as a *Sacrament*) by many other Nations: (*b*) by the inhabitants of *Colchis*, the *Æthiopians*, the *Troglodita*, and the *Ægyptians*.

(*b*) *Alex. ab Alex. lib.* 2 *cap.* 25. *Herodot. l.* 2. *Diodor. Sicul. li.* 2. *c.* 1. *ll.* 4 *c.* 3.

In a figurative sense, alluding unto this *sacramental rite*, we read of three other sorts of *Circumcision* in the *Scripture*; so that in all there are four mentioned

ned, 1. *This of the flesh.* 2. *Another of the heart.* 3. *A third of the lips.* 4. And a *fourth of the ears.* We are to consider it in its proper acception, and here to observe, First, the *time when* it was administred. Secondly, the *manner how.* Thirdly, the *penalty in case it was omitted.*

The *time* was the *eighth day*; yea the *eighth day* was so precisely observed, that if it fell on the *Sabbath*, yet they *circumcised* the Child; whence rose that saying among them; *Circumcisio pellit Sabbatum*; *Circumcision driveth away the Sabbath*; or, the *Sabbath* giveth place to *Circumcision.* And with this accordeth that of our *Saviour*, *Ye on the Sabbath day circumcise a man*, *John* 7.22. The *Jews* superstitiously conceiting that each creatures perfection depended upon the sanctification of one *Sabbath* day at least, say that *God* did therefore enjoyn the *eighth day*, that one *Sabbath* might first pass over each male, before he should be partaker of this Sacrament. But more probably we may say, that the reasons why God would not suffer them to anticipate the *eighth day*, were, first to shew, that *God* in the matter of Salvation, neither was, nor is *simply tied to Sacraments*; for then there had been no less cruelty in *forbidding Circumcision untill the eighth day*, then there was love in *permitting it upon the eighth.* Secondly, because in this time of the *Mosaical Pedagogie*, there was a kind of *legal uncleanness*, in which the creatures were thought to be, as remaining in their blood, for the *first seven dayes* after their birth, *Levit.* 22,27. *It.* 12. 2,3. Notwithstanding, *God* thought it not convenient to defer it longer then eight dayes, for the comfort of the Parents, which they received by a mature and seasonable initiation of their children.

The

The manner how Circumsion was administred, I find thus recorded; Some of those that were present (c) held a Vessel full of dust, into which they did cast the foreskin being cut off. *Again*, they prepared in the room, a certain (d) *void chair* for *Elias*; which was done, partly in honour of him, for which respect also, as often as they fell on any difficult place in Scripture, they would say, (e) *Venit Elias, & omnia enodabit*; *We know that* Elias *will come, and he will tell us all things*: but chiefly it was done, because they thought *Elias* to be present there in spirit, whose bodily comming they did, and do daily expect. These ceremonies are meerly *Jewish*, practised by the latter *Jews*, but utterly unknown in our *Saviour Christ* his time, and, as it appeareth by the *Samaritan woman* her speech, that proverbial saying applyed now to *Elias*, was of old applyed to *Christ*, *John* 5.25. *Thirdly*, he which supplied the place of the *Witness*, or, as we phrase it, of the *Godfather*, (f) held the Child in his armes whiles it was *Circumcised*: this *Godfather* they called *Baal Berith*, and *Sandak*; that is, the *Master of the Covenant*. *Uriah the Priest*, and *Zachariah* the son of *Jeberechiah*, are (g) thought to have been *Godfathers* at the Circumcision of *Maher-shalal-hash-baz*, *Esay* 8.2. and from them the custome of having *Godfathers in Baptisme*, to have taken its original. *Fourthly*, the Parents named the child, and in *Zachari s* time, it seemeth that in the Naming of the Infant, they had respect to some name of his Ancestors. *They said unto her, there is none of thy kindred that is named with this name*, *Luke* 1.61. Other Nations had their set dayes also after the birth, for the Naming of their Children. (h) The *Romans* gave names to their Male-children on the ninth day, to the female

c *Paul. Fag. Deut.* 10.
d *Christo. Cast. in Malac.* c 3.
e *Mercerus in abbreviaturis.*
היקו
ניהגין f
למי
שמחיק
בן חכלו
למולו
סנדק
והלוע זים
קידין לו
בעל
כוית
Elias Thisb. in
סנדק
g *Jun. & Trem. Es.* 8. 2.
h *Plutarch. prob.* 102. *Macrob. Stat. l.* 1 c 16.

female on the eighth. The (*i*) *Athenians* gave names on the tenth. (*k*) Others on the seventh. These (*l*) dayes *Tertullian* calleth *Nominalia*. The *Græcians* besides the tenth day on which they named the Child, they observed also the *fifth*, (*m*) on which day the Midwives took the Child, and ran about a fire made for that purpose, using that Ceremony as a purification of themselves and the Child: on this day the Neighbours also sent in *gifts*, or *small tokens*, *Munera natalitia*; (*n*) from which custom that amongst *Christians*, of the *Godfathers* sending gifts to the baptized Infant, is thought to have flown. But to return again to the Rites of the *Jews*. After the Child had been *Circumcised*, the Father said; (*o*) *Blessed be our Lord God, who hath sanctified us with his precepts, and hath commanded us, that we should cause this Child to enter into the Covenant of Abraham.* After this, the whole Church or company presently replied in this manner; (*p*) *As thou hast made him to enter into the Covenant, so make him also to enter into the Law, into Matrimony, and into good works.*

The *Penalty* for the omission of *Circumcision* runneth in this forme; *That soul shall be cut off from his people*, *Gen.* 17. 14. I understand the *penalty* to be pronounced against such an omission, which proceeded either from *contempt* or *willful neglect*. In this cause the question is, what is meant by this phrase, *His soul shall be cut off from the people*. Secondly, *who ought thus to be punisht?* Whether the child, or the *parents*, and such who *supply the place of Parents*? For the first, besides *Gods* secret action in punishing such delinquents; methinks there is a rule of direction for the Church, how to proceed against such in her discipline: if any understand here, by *cutting off* such

i *Cœl. Rhodig. l.* 21. *cap.* 11.
k *Arist. hist. anim. lib.* 7. *c.* 12.
l *Tertul. de Idol. cap* 16.
m *Scholiast. Aristoph. in Lusistrat p.* 886. *It. Suidas in* ἀμφιδρόμα.
n *Stukius de conviv. lib. c.* 16
o כרוך אתה יתוה אלהינו מלך העולם אשך קרשנו במצוותו וצינו לתבנימו בבויתו של אברהם אבינו
Moses Kotsen. in tractat. Circumcis. fol. 115.
p בשם שהכנסתי לכדיהו תבנסנו ולחתו ולחופה ולמעשים מיבים
Moses Kots. it.

such a mans soul from his people, the sentence of *Excommunication*, or *casting him out of the Synagogue*, I shall not oppose it; though I rather incline to those, who understand hereby a *bodily death* inflicted upon such an offender, in which sence the phrase is taken, *Exod.* 31.14. *Whosoever doth any work on the Sabbath, that soul shall be cut off from among his people.* And it is very remarkable, that when *Moses* his child was *uncircumcised, the Lord sought to kill Moses*: which as it intimated the punishment of this fault to be a *bodily death*; so it clearly evinceth, that not the *child* till he cometh to years of discretion, but the *parents* were liable to punishment. The opinion of the *Rabbines* concerning this latter point is thus delivered: (*q*) *If the Father circumcise him not, then the Judges are commanded to circumcise him: and if it be unknown to the Judges, and they circumcise him not, when he is waxen great, he is bound to circumcise himself, and every day that passeth over him, after he is waxen great, & he circumciseth not himself, lo he breaketh the Commandment.*

q *Moses Kotsi tract. circumcis. fol.* 114 *col.* 4.

Here it may be demanded, how it is possible for a man, after once he hath been marked with the sign of *Circumcision*, to blot out that character, and become *uncircumcised*? for thus some *Jews*, for fear of *Antiochus*, made themselves uncircumcised, 1 *Mac.* 1. 16. Others for shame, after they were gained to the knowledge of Christ, and to the entertainment of the *Christian faith, uncircumcised themselves*, 1 Cor. 7. 18. (*r*) The answer is, that this was done by *drawing up the foreskin* with a Chirurgion his instrument; and unto this the *Apostle* in the fore-quoted place alludeth, μὴ ἐπισπάσθω, *Ne attrahat præputium.* This wicked invention is ascribed unto *Esau*, as the *first Author*, and practiser thereof.

r *Epiphan. lib. de mens. & pond. p.* 415. *It. Celsus l.* 7. *c.* 25.

CHAP. II.

Of their first-fruits and firstlings, or first-born.

THe use and end of their *first-fruits*, was that the *after-fruits* might be *consecrated in them.* To this purpose they were enjoyned to offer the *first-fruits of their trees*, which served for food, *Levit.* 19.23,24. In which this order was observed; the *three first years* after the tree had been planted, the fruits were counted *uncircumcised* and *unclean*: it was unlawful to *eat them, sell them, or make any benefit of them*: on the *fourth year*, they were accounted *holy*, that is, either (*a*) they were given to the *Priests*, *Num.* 19.23,24. or the owners did eat them before the *Lord at Jerusalem*, as they did their *second tithe*: and this (*b*) *latter* is the common opinion of the *Hebrews*. After the *fourth year*, they returned to the use of the owner: we may call these πρωτογεννήματα, *simply the first-fruits.*

Secondly, they were enjoyned to pay yearly the *first-fruits of every years increase*, and these we may call ἀπαρχὰς, and of them there were many sorts. *First, first-fruits in the sheaf, Lev.* 23.10. *Secondly, first fruits in two wave-loaves, Levit.* 23.17. These two bounded their harvest, *that in the sheaf* was offered in the *beginning of harvest*, upon the fifteenth of *Nisan, the other of the loaves at the end*, upon their *Pentecost*: and *Levit.* 23. they are both called תנופיה *Thenupheth*, that is, *shake-offerings*. *Thirdly*, there was a *first of the dough, Num.* 15.20. namely, a (*c*) *four and twentieth part thereof*, given unto the *Priests*: which kind

a והכתן יאכלני *Sacerdos ea comedebit. Abon. Ezra in hunc locum.*

b *Talmud. Bab. in Magnesher sheal. cap.* 1.

c תרומז עשרין ארבעה *Vizet. Numb.* 15,20.

kind of offering was observed, even when they were returned out of *Babylon*, *Nehem.* 8.37. Unto this St. *Paul* hath reference, *Rom.* 11.10. *If the first-fruits be holy, the lump is also holy. Fourthly*, they were to pay unto the *Priests* the *first-fruits of the threshing-floore*, *Numb.* 15.20. These two last are called תרומות *Therumoth*, that is, *heave-offerings*: this the *heave-offering of the threshing-floore*; the other the *heave-offerings of the dough*, *Numb.* 15.20. Under the name of *first-fruits*, commonly Authors treat of no other but this last, and wholly omit all the former sorts. Before we proceed to the explaining of the last, note with me the difference of these two words, *Thenuphoth*, and *Therumoth*: both signifie *shake-offerings*, *heave-offerings*, or *wave-offerings*, but with this difference; (*d*) the *Therumoth*, was by a *waving of elevation*, lifting the oblation upward and downward, to signifie, that *God* was *Lord* both of heaven and earth. The *Tenuphoth*, was by a waving of *agitation*, waving it to and fro, from the right hand to the left, from the *East* to the *West*; from the *North* to the *South*: by which kind of *agitation*, they acknowledged *God* to be *Lord* of the whole world. Now, that we may know what these *first-fruits of the threshing-floore were*, the *Rabbies*, and others following them, distinguish them into *two sorts*: the first of these, was *first-fruits* of seven things only; 1 *Wheat*. 2 *Barley*. 3 *Grapes*. 4 *Figgs*. 5 *Pomegranates*. 6 *Olives*. 7 *Dates*. For all which the Promised Land is commended, *Deut.* 8.8. (*e*) These the *Talmudists* terme בכורים *Biccurim*; and when they treat of *first-fruits* they treat of them under this name, and understand by the name of *Biccurim* no other. These, they say, are the *first-fruits*, which the people are so often in the Law comman-

d *T. Fagius in penta.*

e *R. Salom. Deut* 26.2. *It. Moses Kotsens. fol.* 101. *col.* 4. 201.

ded to bring up unto the *Sanctuary*, at the *Feast of Pentecost*, which was the end and dclosure of their harvest, as was signified both by this oblation, and likewise by that of the *two wave-loaves*, Lev. 23. 17.

The second was paid of *Corne*, *Wine*, *Oyle*, *and the Fleece*, *Deut.* 18. 4. Numb. 18. 12. yea, of all things else that the earth brought forth of mans food. Thus their *Doctors* are to be understood, where they say, (f) *Quicquid eduliorum ex terra incrementum capit, obnoxium est primitiis, Therumæ, & decimis.* This they call, תרומה *Theruma*, an *heave-offering:* the *Greek* renders it, ἀφορισμὸς, *A separation*, because this was a *consecration*, *or setting apart of the Lords portion.* In allusion unto this, I take S. *Paul* to have termed himself ἀφωρισμένον εἰς εὐαγγέλιον, *Separated unto the Gospel*, Rom. 1. 1. ἀφορίζει Ααρὼν, *Aaron shall separate the Levites*, so the *Greek* renders it; but the *Original* is, *Aaron shall wave the Levites*, *Numb.* 18. 11. Again, ἀφορίσατε *Separate me Barnabas and Saul*, *Acts* 13. 2. *Drusius* delivereth another reason, as hath been said in the *Chapter* of the *Pharisees.* But to proceed: the *Hebrews* called this second payment, not only *Theruma*, *simply*, but sometimes (g) *Theruma gedola*, the *great heave-offering*, in comparison of that *Tithe* which the *Levites* payed unto the *Priests*: for that was termed *Theruma magna sher*, the *heave-offering of the tithe*, Num. 18. 26. which though it were *one of ten*, in respect of that portion which the *Levites* received; yet it was but *one of an hundred*, in respect of the Husbandmans stock, who payed the *Levites*: and thus it was a great deale lesse then the *great heave-offering*, as will presently appear. This (the *Hebrews* say) the owners were not bound to bring up to *Jerusalem.*

The *Law* prescribed no set quantity to be paid, either

f *Moses Egypt. in Jad. part. tract. de Thrumoth. cap. 2.*

g תרומת גדולה

ther in the *Biccurim*, or in the *Theruma*; but, by *tradition*, they were taught to pay at least the *sixtieth* part in both, even in those *seven things*, also paid under the name of *Biccurim*, or *first-fruits*, as well as in their *heave-offering* termed *Theruma*, or *Theruma gedola*.

Thus the *Talmudists* do distinguish the *Biccurim* from the *Theruma gedola*: but in my opinion the *Biccurim* may be contained under *Theruma gedola*; and in truth, both of them are nothing else but the *heave-offering of the floore*, formerly mentioned out of *Num.* 15.20. My reasons are these; 1. *Scripture* giveth no such leave to keep any part of their *first-fruits* at home; if that could be proved, the distinction were warrantable. 2. *Scripture* doth not limit *first-fruits* unto those *seven kindes*, which alone go under the name of *Biccurim*. 3. Themselves confound both members; for, in their *Biccurim*, they say, they paid, 1 *Wheat*. 2 *Barley*; In their *Theruma*, they say, they paid *Corne*; as if under *Corne*, *Wheat* and *Barley* were not contained. Some may say, they paid their *Biccurim in the eare*, while the harvest was yet standing, and their *Theruma in Wheat and Barley ready threshed and winnowed*. My reasons why it cannot be so, are these; 1. Because then they should pay *twice a sixtieth part* in their corn. 2. Because the corn offered in the sheaf was but a little quantity, and it was offered, not at their *Pentecost* when their harvest *ended*, but at their *Passeover* when their harvest *began*, *Levit.* 23. 10. Whereas their *Biccurim*, or *first-fruits* were alwayes offered at their *Pentecost*.

But omitting further proofs, I proceed to shew the ground, why in this *heave-offering of the floore*, at least a *sixtieth part* was prescribed: it is grounded upon that of the Prophet *Ezek.* This is the oblation

that

that ye shall offer, *the sixth part of an Ephah out of an Homer, Ezek.* 45.13. that is, the *sixtieth part of the whole*, because an *Homer* containeth ten *ephahs*. Hence they took that distinction of these offerings. * Some they say, gave the *fortieth part of their increase*: this, because it was the greatest quantity given in this kind of oblations, they termed (*h*) *Theruma oculi boni, The oblation of a fair eye*: others (though they were not so liberal as the former, yet that they might not be reputed niggardly) gave a *fiftieth part*, and this they termed (*i*) *Theruma mediana, The oblation of a middle eye*: others, whom they reputed sordid, gave just a *sixtieth part*, less then which they could not give, this they termed (*k*) *Theruma oculi mali, The oblation of an evil eye*; so that the payment of these was bounded by the tradition of the *Elders*, between the *sixtieth* and the *fortieth part*: but the (*l*) *Pharisees*, that they might be *holy above others*, made their bounds the *fiftieth* and the *thirtieth part*; so that he was reputed *sordid* with them that paid the *fiftieth part*; and none liberal except he paid the *thirtieth*. The manner how these first-fruits termed *Biccurim* were paid, is at large set down, *Deut.* 26. But in time of the *Prophets* other *Ceremonies* seem to have been received, of which the *Hebrew Doctors* say thus; (*m*) *When they carried up their first-fruits, all the Cities that were in a Country gathered together to the chief City of the Country, to the end that they might not go up alone; for it is said, In the multitude of people is the King's honour*, Prov. 14. 28. *And they came and lodged all night in the streets of the City, and went not into houses, for fear of pollution: and in the morning the Governor said, Arise, & let us go up to Sion, the City of the Lord our God. And before them went a Bull which had his Horns covered with Gold, and*

* *Solom. Jarchi. Deut.* 18 4. *Item Heronym. Ezek.* 45. *fol.* 260.

h תרומה עין יפה *Theruma gnajin japha.*

תרומה בינונית *Theruma benonith.*

k תרומה עין רעה *Theruma gnajin ragna.*

l *Epiphan contr. Pharis. pag.* 11.

m *Maimon. in Bicc. cap.* 4 *sect.* 16.

an Olive Garland on his head, to signifie the first-fruits of the seven kinds of fruits. There was likewise a pipe struck up before them, until they came neer to Jerusalem, and all the way as they went, they sang, I rejoyced in them that said unto me, we will go into the house of the Lord, &c. Psal. 122. Unto this, and other like manner of solemn assemblies the *Prophet* hath reference, saying, *Ye shall have a song as in a night when an holy solemnity is kept, and gladness of heart, as when one goeth with a pipe to come unto the mountain of the Lord, Esay* 30.29.

The *firstlings*, or *first-born* of man and beast, the *Lord* challenged as his own, *Exod.* 13. The ground of this Law was, because *God smote all the first-born in Egypt from man to beast, but spared the Israelites*; for a perpetual memory of which benefit, he commanded them to sanctifie all their *first-born males* unto him. Now the *first-born men, and unclean beasts*, were redeemed for five silver shekels of the *sanctuary*, paid unto the *Priests* for each of them, *Numb.* 18.15,16. Unto this *S. Peter* alludeth, saying, *We are not redeemed with corruptible things, as silver and gold,* 1 *Pet.* 1. 18. The *firstlings of clean beasts* ought to be sacrificed, their blood to be sprinkled on the Altar, their fat to be burnt for a burnt-offering, and their flesh to return to the *Priests*.

Observe how *God* would be honoured by the *firstlings of men and cattel*; by the *first-fruits of trees, and of the earth, in the sheaf, in the threshing-floor, in the dough, in the loaves*; All which teach us *to consecrate the first and prime of our years unto the Lord.*

CHAP.

CHAP. III.

Of Tithes.

VVE are here to enquire, *First*, *what things* in general were titheable: *Secondly*, how many *kinds of Tithes* there were: *Thirdly*, the *time* when each ſort of *tithe* began to be *titheable*.

First, their yearly encreaſe was either *Cattel*, *fruits of the trees*, or *fruits of the land*; of (*a*) *all theſe* they payed *tithes*, even to mint, aniſe, and cumine, *Theſe things they ought not to leave undone*, *Mat.*23.23.

a *Vid. Sixtin. Amama de decimis.*

Secondly, the *ſorts of tithes* payed out of the fruits, both of the trees and the land, by the Husbandman, were *two* payed in this manner: When the Harveſt had been ended, and all gathered, then the Huſbandman laid aſide his *great Theruma*, otherwiſe called the *firſt-fruits of his threſhing floor*, of which it hath been ſpoken in the *Chapter of firſt-fruits*. This being done, then out of the remainder he paid a *tenth part* unto the *Levites*, and this they termed * *Magnaſher riſchon*, *the firſt tithe*, *Tob.*1.7. This was alwayes paid in kind, and as it ſeemeth to me, it was not brought up to *Jeruſalem* by the husbandman, (*b*) others think otherwiſe) but payed unto the *Levites* in the ſeveral Cities of tillage, *Neh.*10.37. out of this *firſt tithe* the *Levites* paid a *tenth portion* unto the *Prieſts*; this they termed * *Magnaſher min hammagnaſher*, *the tithe of the Tithes*, *Neh.*10.48. and *Decima ſanctitatum*, the *tithe of holy things*, 2 *Chron.* 31. 6. this the *Levites* brought up to the houſe of *God*, *Neh.*10. 38. When the *Levites* had paid this tenth portion unto the *Prieſts*, then the *Levites* and their Families might

* מעשר ראשון

b *Decimæ primæ neceſſariò aut à colono ipſo aut ejus vicario Hieroſolymas deportandæ erant. Sixtin Amama de decimis.*

* מעשר מן המעשר

might eat the remainder of the first tithe in any place, even out of *Jerusalem*, *Num.* 18. 31.

This *first tithe* being paid, the Husbandman paid out of that which remained a *second tithe*; this the Husbandman might pay in kind if he pleased; or if he would, he might by way of commutation pay the worth thereof in mony; but when he payed in mony, he added a fifth part; so that what in kind was *ten in the hundred*, that changed into mony, was *twelve in the hundred*. This the Husbandman brought up unto *Jerusalem*, and made a kind of *Love-feast* therewith, unto which he invited the *Priests* and *Levites*, only every *third year* he carried it not to *Jerusalem*, *but spent it at home within his own gates*, upon the *Levites*, *the fatherless*, *the widows*, *and the poor*, *Deut.* 14. 18. (*a*) They reckoned their *third year* from the *Sabatical year*, on which the Land rested; so that the *first* and *second Tithe* was payed by the Husbandman the *first*, *second*, *fourth and fifth years after the Saqbathical year*; but upon the *third* and *sixth years* only, the *first Tithe* was payed to the *Levites*, and the *second* was spent at home. Hence in respect of the *kinds*, this is called (*b*) *Magnasher sehem*, the *second tithe*, *Tobit* 1. 7. in respect it was paid to the poor every *third year*; it is called (*c*) *Magnasher gnani*, τῶχοδεκάδαι, *the poor mans tithe*, and (*d*) *Magnasher scihelischi*, *the third tithe*, *Tob.* 1. 1. On those years on which it was carried up to *Jerusalem*, it ought of necessity to be eaten within the *Court of the Temple*, Deut. 14. 26. and by the *third tithe* we are to understand the *poor mans tithe on the third year*, which year is termed *a year of tithes*, Deut. 26. 12.

They likewise *tithed their cattel. Of their bullocks, and their sheep, & all that passed under the rod, the tenth*

a *Moses Kotser, tract. de decima secundo, f.* 199.

was holy to the Lord, Lev. 27. 32. Some Expositors understand by this phrase of *passing under the rod*, that all cattel are *titheable* which live under the *custody of a keeper*, as if there were allusion to the *shepherds staff*, or *keepers rod*, which they use in keeping their cattel. The *Hebrews* more probably understand hereby, the *manner of their decimation* or *tithing* their cattel, which was as followeth. (d) *He that hath Lambs* (or *Bullocks*) *thus separateth his tenth, he gathereth all his lambs & all his bullocks into a fold, to which he maketh a little door, that two cannot go forth together; their dams are placed without the door, to the end, that the lambs hearing them bleating, might go forth one after another in order. Then one beginneth to number with his rod, one, two, three, &c. and the tenth which cometh forth, whether it be male or female, perfect, or blemished, he marketh it with a red mark, saying, this is for tithe.* At this day the *Jews*, though they are not in their own Countrey, neither have any *Levitical Priesthood*; yet those who will be reputed religious among them, do distribute in *lieu* of Tithes, the tenth of their increase unto the poor, being perswaded that *God* doth bless their estates the more: for their usual Proverb is, (e) *Thegnasher*; *bischebilche thegnasher*; that is, *Pay tithes, that thou mayst be rich.*

d *Solomon Jarchi, Levit.* 27. 32. *& Maimon de primogen. c.* 7. *Sect.* 1. 5.

e תעשר בשביל שתעשר

f *Talmud. tract. de novo anno ad initium. Buxt. Synag. Jud. c.* 12.

The *time* of the year from which they reckoned *tithes*, was different. For (f) *beasts* they count the year from *Elul* to *Elul*, that is, from *August* to *August*, (g) for *grain, pulse*, and *herbs* from *Tisri* to *Tisri*, that is, from *September* to *September*: for the *fruit of trees*, from *Schebat* to *Schebat*, that is, from *January* to *January*.

g *Moses Kotsen in præcc. affirm.* 136.

In this *Synopsis* following (which *Sixtinus Amama* hath taken out of *Scaliger*) the manner of *Israels* tithing is set down.

The

The Husbandman had growing	6000	Bushels in one year.
	100	Bushels was the least that could be paid by the Husbandman to the *Priests* for the first-fruits of the threshing floor.
	5900	Bushels remained to the husbandman, out of which he payed two Tithes.
	590	Bushels were the first Tithe to the *Levites*.
	59	Bushels the *Levites* paid the *Priests*, which was called the *Tithe of the Tithes*.
	5310	Bushels remained to the Husbandman, out of which he paid his second tithe.
	531	Bushels were the second Tithe.
	4779	Bushels remained to the Husbandman as his own, all being paid.
	1121	Bushels are the sum of both Tithes joyned together, which is above a sixth part of the whole, namely *nineteen* out of 100.

We are to know moreover, that through the corruption of the times, in time of *Hezekiah*'s reigne, Tithes began generally to be neglected; in so much that when *Overseers* were appointed to look to the true payment thereof, 2 *Chr.* 31.13. Notwithstanding, partly through the *negligence* of the *Overseers*, partly through the *covetousness* of the *people*, about one

hundred thirty years before our *Saviours Incarnation*, corruption so prevailed, that the people in a manner *neglected all tithes*, yea none or very few payed either their *first*, *second*, or *poor mans tithe*, onely they paid the *great heave-offering*. Justly for this reason (saith (*h*)*Moses Kotsensis*) *in the dayes of John the Priest, who succeeded Simeon the just*, (I take it he meaneth *Johannes Hyrcanus*) their great Court, termed their *Sanhedrim*, made a Decree, that more faithful *Overseers* should be appointed for the *Tithes*. At this time many things became questionable, whether they were titheable or no; whence the high Court of their *Sanhedrim* decreed, that in the *things doubtful* (which they termed דמאי *Demai*) (*i*) though they paid neither *first*, nor *poor mans tithe*, yet they paid *a second tithe, and a small heave-offering*; namely, אחד ממאה *One part of an hundred*: *Mint*, *Anise* and *Cummin*, seemeth to have been of these *doubtful things*; in which, though the decree of the *Sanhedrim* required but *one in the hundred*, yet the *Pharisees* would pay a just tenth, *Matth.* 23.23. and hence it is that they boasted, *They gave tithes of all that they possessed*, Luke 18.12. In which they out-stripped the other Jews, who in these payments took the liberty granted them by the *Sanhedrim*.

h *Moses Kotsen. fol.* 199. *col.* 3.

i *Moses Kotsen. ibid.*

CHAP. IV.

Of their Marriages.

IN this Chapter of their *Marriages*, we are to consider; *First*, the *distinction of their wives*. *Secondly*, the *manner of their betrothings*. *Thirdly*, the *rites and ceremonies of their marriage*. *Lastly*, the *form of their divorce*. The *Patriarchs* in the *Old Testament* had, many

many of them, *two sorts of wives*: both of them were *reputed lawful*, and *true wives*, and therefore the children of both were accounted *legitimate*. The *Hebrews* commonly called the one נשים *Naschim*, *Primary-wives*, married with nuptial ceremonies and rites requisite. Some derive the word from נשה *Nascha*, *Oblitus fuit, quasi Obliviosæ dictæ*, because for the most part, *Womens memory is not so strong as Mens*: but they think not amiss, who say that women are so called from *oblivion*, or *forgetfulness*, because the fathers family is *forgotten*, and in a manner *extinct in their daughters when they are married*. Hence proceeds that common saying of the *Hebrews*, (a) *Familia matris non vocatur familia*: and, for the contrary reason, a *male childe* is called זכר *Zacar*, from his *memory*, *because the memory of the father is preserved in the* (b) *son*, according to that speech of *Absolom*, *I have no son to keep my name in remembrance*, 2 Sam. 18. 18.

The other sort of wives, they call (c) *Pillagshim*, *Secondary wives*, or *halfe wives*; the *English* translates them *Concubines*, and that not unfitly, for sometimes the *Hebrew* word it self denoteth an *Infamous strumpet*, or *common harlot*.

The differences between these *Concubines*, and the *chief* or *primary wives*, are many. 1. A *disparity* in their authority, or houshold government: the *Wife* was as *mistress*, the *Concubine* as an *hand-maid* or *servant*. She had only *Jus thori*, a true and lawful *right unto the marriage bed*, as the chief wife had; otherwise she was in all respects inferiour. And this appeareth in the history of *Sarah* and *Hagar*. Secondly, the *betrothing* was different: the *chief wife* at her espousals received from her Husband certain *Gifts* and *Tokens*, as pledges and ceremonies of the contract. Thus *Abrahams*

a משפחת אם אינה קרויה משפחה *Aben Ezra. Num. 1.2.*

b *Eandem prolis masculæ rationem habitam apud Græcos testatur Euripides* Στύλοι γὰρ οἰκῶν παῖδες ἄρσενες.

c פילגש *uxor secundaria vocem compositam esse aiunt ex* פלג *Dividere &* עשת *uxor quasi uxor divisa & dimidia.*

hams steward who is probably thought to be *Eliezer*, (of whom we read, *Gen.* 15.2.) gave in *Isaacs* name unto *Rebecca jewels of silver, and jewels of gold, and raiment*, *Gen.* 24.53. This custom was in use also among the *Grecians*, who calleth these gifts [d] Εδνα (*e*) Moreover *the chief wife* likewise received from her husband, *a bill of writing*, or *matrimonial letters*; whereas the *Concubine* received neither *such gifts*, nor such *letters*. *Thirdly*, only the *children of the chief wife succeeded the father in his inheritance; the children of the Concubine received gift or legacies: Abraham gave all his goods to Isaac*; but unto the *sons of the Concubines* which *Abraham* had, *Abraham gave gifts*, Gen. 25.5, 6. And here, by the way, we may take notice, that the *first-born* by right of primogeniture, received a *double portion of his Fathers goods: The father shall give him a double portion of all that he hath, for he is the first of his strength*; *Deut.* 21. 17. Unto this custom the *Prophet Elisha's* speech alludeth, when he prayeth *Elijah*, that his spirit might be *double* upon him, 2 *King.* 9. that is, that he might have *a double portion of the spirit*, in *comparison of the other Prophets*, or rather the *sons of the Prophets*, amongst whom he obtained the place of an *elder brother*, and therefore prayeth for the *right of primogeniture*: so that we are not to understand him, as if he did ambitiously desire a greater measure of the spirit, than rested upon his *Master*, but that he desired to excel the other *remaining Prophets*, unto whom afterward he became a *Father*. The (*f*) *Hebr.* phrase is in both places the same. *Secondly*, In their *betrothing* we are to consider, 1. The *distance of time* between the *espousals*, and the *confirmation* of their marriage, which some have conceited to have been *a full year*, at least *ten moneths*; and this they observe from *Rebecca*, her brother and mothers answer

d Γάων ἦν κ' ἐθέλησι φίλην ἀνάεδνον ἀγέσθω. *Hom. Iliad.* 6. *vid. etiam Suid. in* Εδνα.

e *D. Kimchi.* 2 *Sam.* 5 15.

f פי שנים *partem duorum.*

answer unto *Abrahams* servant, desiring that the Maid might not depart presently, but remain after the espousals at least *ten days*, *Gen.* 24. 55. Which text they interpret, (*g*) *ten months*, understanding thereby that which elsewhere is phrased (*h*) *a year of days*, *Gen.* 41. 1. But if we should yield this interpretation (although our *English at least ten days*, is more agreeable unto the *Septuagint* and the *Original*) yet it followeth not, that this time was craved for the fulfilling of any prescribed distance between the espousals and the marriage, but rather it implieth the tender affection of the mother towards the daughter, as being loath so suddenly to part with her: Notwithstanding, it is not unlikely that there was a competent distance of time between the *first affiancing*, and the *confirmation of the mariage*, though not *prescribed*, or *limited to any set number of days, weeks, or months*. The *second* thing considerable in their betrothing, is to enquire the *manner of their contracting*, which might be done in *Israel* three ways: First, (*i*) *By a piece of mony*. Secondly, *By writing*. Thirdly, *By copulation, and all these in the presence of witnesses*. *By a piece of mony*, though it were but a farthing, or the worth thereof, at which time the man used this, or the like form of words; (*k*) *Lo thou art betrothed unto me*: and he gave her the mony before witnesses. *By bill*, and then he wrote the like form of words; *Be thou betrothed unto me*, which he gave her before witness; and it was written with her name in it, else it was no betrothing. *By copulation*, and then he said likewise, *Lo thou shalt be betrothed unto me by copulation*, and so he was united unto her before two witnesses, after which copulation she was his betrothed wife. If he lay with her by way of *fornication*, & not by the *name*

g *Onkelos & R. Solomon.*

h שנתים ומים *Duorum annorum dierum.*

i בכמף או כשמר או בביאת וכולן בעדים *Moses Kolsen. fol.* 124.

k חריאת מקידשתלי *Maimon. in Ischoth, c.* 3 *s.* 1.

name of betrothing; or if it were by *themſelves*, without the *fore-acquainting of witneſſes*, it was no *betrothing*; however he might not lye with her the ſecond time, before the marriage was accompliſhed. And though the betrothing might be *any of theſe three ways*, yet uſually it was by a *piece of mony*; and if they would, they might do it by *writing*; but *betrothing by copulation* was forbidden by the wiſe men of *Iſrael*, and who ſo did it was chaſtiſed with rods; howbeit the *betrothing* ſtood in force. Theſe ſolemnities in *betrothing* were performed by the man and woman under a tent or canopy made for the purpoſe, called in their language (*l*) *Chuppa*, *a Tabernacle or Tent*: to this the *Pſalmiſt* alludeth, *Pſal.* 19. 4, 5. *In them hath he ſet a tabernacle for the Sun, which as a Bridegroom coming out of his chamber, rejoyceth as a ſtrong man to run a race.*

l חופה *Elias Tisbit.*

Thirdly, the rites and ceremonies of their marriage were performed in the aſſembly of *ten men at leaſt*, with bleſſings and thankſgiving unto *God*, whence the houſe it ſelf was called (*m*) *Bethhillula*, the *houſe of praiſe*; and their *marriage ſong* (*n*) *Hillulim*, *praiſes*. The *Bridegrooms intimate friends* which accompanied him, & ſung this *Epithalamium* or *mariage ſong*, were termed υἱοὶ τοῦ νυμφῶνος, *children of the bride-chamber*, *Mat.* 9. 14. Such I conceive thoſe *thirty companions* to have been which *Sampſon* aſſociated to himſelf, *Judg.* 14. 11. The *form of this phraſe or bleſſing* is at large deſcribed by *Genebrard*, and the ſum thereof is this: The chief of theſe companions taketh a cup, and bleſſeth it, ſaying, *Bleſſed art thou, O Lord our God, the King of the world, who createſt the fruit of the vine:* Afterward then he ſaith, *Bleſſed be the Lord our God, the King of the world, who hath created man after his own image, according to the*

m בית הלולא
n הלולים

the image of his own likeness, & hath thereby prepared unto himself an everlasting building, blessed be thou O Lord, who hast created him. Then followeth again; *Blessed art thou, O Lord our God, who hast created joy & gladness, the Bridegroom and the Bride, charity and brotherly love, rejoycing and pleasure, peace and society: I beseech thee, O Lord, let there suddenly be heard in the Cities of Judah, & the streets of Jerusalem, the voice of joy and gladness, the voice of the Bridegroom and the Bride: the voice of exultation in the Bride-chamber is sweeter than any feast: and children sweeter then the sweetness of a song:* and this being ended, he drinketh to the married couple.

This custom of *praising God* at such times was not needless or superfluous, for the *fruit of the womb* was expected as a *special blessing* from God, and so acknowledged by them in that saying, that *four keys* were in the hand of him, who was the *Lord* of the whole world, which were committed neither to *Angel* nor *Seraphim*; Namely (o) *Clavis pluviæ, clavis cibationis, clavis sepulchrorum, & clavis sterilitatis.* Concerning the *key of Rain*, thus speaketh the Scripture, *The Lord will open to thee his good treasure*, Deut. 28. Concerning the *key of food, thou openest thy hands*, Psal. 145. Concerning the *key of the grave, when I shall open your sepulchres*, *Ezek.* 37. Concerning the *key of Barrenness, God remembred* Rachel *and opened her womb*, Gen. 30. Whereby is intimated, that these four things *God hath reserved in his own hand and custody*; Namely, *Rain, Food, the raising of our bodies, and the procreation of Children.*

o מפתח
מטרא
מפתח
פרנסה
מפתח
קבייא
משתה
עקרתא
Targum Hiero. f. Gen. 30. 21.

The *time of their marriage-feast* appeareth cleerly to have been, *usually* (p) *seven days. Sampson* continued his *feast seven days, Jud.* 14. 10, 11. And of this *seven days feast*, (q) *Divines* do understand that speech of

p *Vid. Thisbit. in* רחז

q *August. quæst. super Gen.* 88.

Labans unto Jacob, concerning *Leah*, *fulfil her week*, and we will also give thee this, *Gen.* 29.27. in which speech, it is thought that *Laban* did desire *Jacob*, not to reject and turn away *Leah*, but to confirm the present *marriage*, by fulfilling the *usual days of her marriage feast*. From this custome, together with the practise of *Joseph*, mourning seven days for his father, *Gen.* 15.10. arose that usual proverb among the *Jews*, *Septem ad convivium*, *Septem ad luctum*. The chief governor of the feast was called, (r) *Baal mischte*; which name is fitly expressed by being called the (s) *ruler of the feast*, *Joh.* 2.9. The *modern Jews in Italy*, when they invite any to a *marriage feast*, use this form of words, *Such a one, or such a one intreateth you to credit his daughters mariage with your presence at the feast, &c.* Then he that is invited replyeth *Mazal*, *tob*: which some interpret to be the wishing of *good luck* in general; but I rather think, that thereby was wished to the married parties, *a special blessing in the procreation of children*: whence the *wedding ring*, given unto the Bride-wife, had (u) this inscription or posie, *Mazal tob*; and the *Hebrews* called the Planet *Jupiter*, *Mazal*, whose influence they thought to be of great efficacy and force for generation: but in truth, *Mazal* signifieth any other Planet or Star in the Heaven, according to that *Hebrew* Proverb; (x) *There is no herb in the earth that hath not a Mazal, or Star in the Firmament answering it, and striking it, saying, Grow.* Now *tob* signifieth good; so that the phrase soundeth as much as, *be it done in a good hour*, or *under a good Planet*

At the time of the marriage also, the man gave his wife a *dowry-bill*, which the *Scrivener wrote*, and the Bridegroom paid for, whereby he endowed his spouse, if she were a *Virgin*, with 200 deniers, (that is fifty

r בעל משתה

s Αρχιτρίκλινος.

t מזל פיב *Sulk us de con. viv. l. 2. c. 3*

u *Munster. Gen.* 30.

x *Non est tibi ullus herba inferius cui non sit Mazal in firmamento, & ferit ipsam Mazal, & dicit ei, Crisco.*

fifty ſhekels) and if ſhe had been married before, with an hundred *deniers* (that is, twenty five ſhekels and this was called the *root* or *principal of the dowry*: the *dowry* might not be leſs, but more, ſo much as he would, though it were to a talent of Gold. There is mention of a *contract* between *Tobias* and *Sarah*, and that was performed, *not by a Scrivener*, but by *Raguel*, the womans father; where we may obſerve, that before the writing of this bill there was a *giving of the woman unto her husband*. The forme of words there uſed is, *Behold, take her after the law of Moſes*, *Tobit.* 7. 16. A coppy of this Dowry-bill is taken by *Bertram* out of the *Babylon Talmud*. The words thereof are thus; (y) *Upon the Sixth day of the week, the fourth of the moneth Sivan, in the year five thouſand two hundred fifty four of the creation of the world, according to the computation which we uſe here at* Maſſilia, *a City which is ſituate near the Sea-ſhore, the Bridegroom* Rabbi Moſes, *the ſon of* Rabbi Jehuda, *ſaid unto the Bridewife* Clarona, *the daughter of* Rabbi David, *the ſon of* Rabbi Moſes, *a Citizen of* Lisbon; *Be unto me a wife according to the law of* Moſes *and* Iſrael; *and I according to the word of God, will worſhip, honour, maintain, and govern thee according to the manner of the husband among the* Jews; *which do worſhip, honour, maintain, and govern their wifes faithfully. I alſo do beſtow upon thee the dowry of thy Virginity, two hundred deniers in ſilver, which belong unto thee by the law: and moreover, thy food, thy apparel, and ſufficient neceſſaries; as likewiſe the knowledge of thee, according to the cuſtome of all the earth.* Thus *Clarona* the *Virgin* reſted and became a *wife* to *Rabbi Moſes*, the ſon of *Jehuda*, the Bridegroom.

y *Talmud. Bab. vid. Buxtorf. Grammatic. Chald. p.* 383.

After the marriage was finiſhed, then the wife might challenge from her husband three things as

debt, 1. *Food.* 2. *Apparel.* 3. *Cohabitation*, or *the right of the bed*; which they note from *Exod.* 21. 10. where it is said, If he take him another wife, *her food, her raiment, and her duty of marriage shall he not diminish.* And unto this the *Apostle* alludeth, calling it, *Due benevolence*, 1 Cor. 7. 3.

The wife, when she was first presented unto her husband, covered her head with a *veil*, in token of *subjection. Rebecca* took a *veil*, and covered her self, (*Gen.* 24. 65.) and for this cause (namely in *sign of subjection*) ought the woman to have power on her head, 1 *Cor.* 11. 10. where by *power* the *Apostle* understandeth a *veil*. Do any ask the question, why he should denote this *veil* by the name of *power*, especially seeing it was in *token of subjection*? The *Apostle* being an *Hebrew* of the *Hebrews*, might have respect to the *Hebrew* word (z) *Radid*, signifying a *veil*, which commeth from the root *Radad*, to *bear rule and authority*, and so might use the Greek word, signifying (*a*) *power* in the same sense as the *Hebrews* did. And, in truth, what is this *subjection* to the husband but a kind of *power* and *protection* derived unto the *wife*, in comparison of her former state, being a *Virgin*? and therefore in case her husband was jealous of her, among other tokens of sorrow, she was commanded to stand at her trial with her *head uncovered*, *Numb.* 5. 18. intimating thereby, that if she could not then clear her self, she was from thence forward deprived of all *power*, which heretofore she enjoyed by the means of her husband.

z רדיד *Velamen muliebris, à verbo* רדד *Subjecit.*

a Ἐξουσία.

בלא רדיד b *Sine Radid,* ἄνευ ἐξουσίας *Sicego interpretor verba Maimon. in Sota, c.* 3. *sect.* 5.

After the marriage was finished, sometimes there was permitted a *Bill of Divorce*; this the *Hebrews* called (*b*) *Sepher Kerithuth*, *A Bill of cutting off*, because the woman is by this meanes *cut off from her husbands family*. (*d*) *Ten things were* thought requisite as the *root* and

c ספר כריתות *Græce* βιβλίον ἀποστασίας

d *Maimon. de divort. c.* 1. *sect.*

and foundation of a *divorce*. 1. *That a man put her not away but of his own will.* 2. *That he put her away by writing, not by any other thing.* 3. *That the matter of the writing to divorce her & put her away, be out of her poſſeſſion.* 4. *That the matter of that divorcement be between him and her.* 5. *That it be written by her name.* 6. *That there be no action wanting, after the writing hereof, ſave the delivery of it unto her.* 7. *That he give it unto her.* 8. *That he give it her before witneſſes.* 9. *That he give it her by the law of divorces.* 10. *That it be the Husband or his deputy that delivereth it unto her.* The forme or copy of this *Bil of divorcement* was, as followeth; (e) *Upon ſuch a day of the week, ſuch & ſuch of the moneth N. ſuch or ſuch an year of the Creation of the world, according to the computation which we uſe here in this City N. ſituate near the River N. that I of the Country of N. the ſon of Rabbi N. of the Countrey N. But now I dwelling in ſuch and ſuch a place, near ſuch & ſuch a River, have deſired of my own free will, without any coaction and have divorced, diſmiſſed, and caſt out thee, thee I ſay thee my wife N. of the Country of N. the Daughter of Rabbi N. dwelling in ſuch or ſuch a Country, and dwelling now in ſuch or ſuch a place, ſcituate neer ſuch and ſuch a River, which haſt been my wife heretofore; but now I do divorce thee, diſmiſs thee, and caſt thee out, that thou mayeſt be free, and have the rule to thy ſelf, and to depart and to marry with any other man, whom thou wilt; and let no man be refuſed by thee for me, from this day forward for ever. Thus be thou lawful for any man, and this ſhall be to thee from me, a bill of ſeparation, a bill of divorce, and a letter of diſmiſſion, According to the Law of* Moſes *and* Iſrael:

N. the ſon of N. witneſs.
N. the ſon of N. witneſs.

This

e *Hæc forma reperitur apud Moſem Kotſenſem. fol.* 133. *Aliud exemplar ibidem habetur. Et in Moſe Egyptio part.* 2. *fol.* 59. *unde deſumpta eſt hæc teſtium ſubſcriptio quam appoſuimus.*

This *bill* was written by a (f)*Scrivener*, or *publique Notary*. And (g) furthermore, a woman being *divorced*, or otherwise a *widow*, it was not lawful for her to marry again, till she had *tarried ninety dayes, besides the day of her divorce, or of her husbands death, and her last espousalls: to the end it might be known, whether she were with child or no, & that there might be proof, whether it were the seed of the first husband, or the second.*

It was a common custom among the *Romans*, about the time of our *Saviours* birth, even for the women to *divorce their husbands*, and to *marry* again at their pleasure. Of this, *Heathen* Authors speak:

——Sic fiunt octo mariti,
Quinque per autumnos.
Juvenal. *Satyr.* 6. *verse*, 230.
Et nubet decimo jam Thelesina viro.
Martial. *lib.* 8.

(h) *Non consulum, sed maritorum numero annos suos computant*, &c. The bill tendred by the woman, was termed (i) Γράμματα ἀποστασίου, *Letters of forsaking, not letters of cutting off, or putting away.* This same practice was in use also among the *Hebrews*. Hence is that saying of our Saviour: *If a woman shall put away her husband, & be married to another*, &c. *Mark.* 10.12. Now although, at that time, humane laws forbad not *marriages renewed with others upon such divorces*, yet *Gods* law condemned both such *divorces*, and such *marriages*; and, before *God*, persons marrying after such divorcements were reputed *digamites*, that is, to have *two husbands, or two wives*. For this reason, a *Minister* above others is commanded to be, μιᾶς γυναικὸς ἀνήρ; *The Husband of one wife*, 1 *Tim.* 3.2. And the *woman*, she is commanded to be ἑνὸς ἀνδρὸς γυνή, *The wife of one husband*, 1 Tim. 5.9. In which text, *second marriages* (in

f *Solomon Jarchi. Hos c.* 1.10.
g *Maimon de divor. cap.* 11. *sect.* 18.
h *Senec.* 3. *de Fe[illegible]f.* 16.
i *Plutarch. in Alcibiade.*

(in case of the husbands or wives death) are no more forbidden, than the Poet forbade them in the like Phrase.

Unico gaudens mulier marito.
Horat. Carmin. 3. 14.

Note in the last place, that among the *Jews* the Bride-woman also brought a *dowry* to her husband; it was sometimes *more*, sometimes *less*; it was called by the (k) *Rabbins* נדוניא *Nedunia Raguel gave with his daughter Sarah half his goods, servants and cattel, and mony*, *Tob.* 10. 10.

k *Elias Thisbit. It. Solom. Ianchi. Gen.* 31. 15.

CHAP. V.

Of their Burials.

AT the time of a mans death, before his burial, many ceremonies were observed. *First*, the next of the kin closed the eyes of the deceased body. *Joseph shall put his hands upon thy eyes*, Genes. 46. 4. This was likewise practised both by the *Romans* and the *Grecians*.

Ille meos oculos comprimat, Ille tuos. Ovid.
ὄσσε καθαιρήσουσι θανόντι πέρ. *Homer Iliad.*

Secondly, they *washed* the body being dead. *Tabitha died, and when they had washed her, they laid her in an upper-chamber*, Act. 9. 37. The *Baptization* or *washing* at such a time was threefold. The *first* was βαπτισμὸς ἀπὸ νεκρῶν, *Ecclus.* 34. 46. *A washing from the pollution contracted by the touch of a dead carcass*; that if haply any ignorantly and unawares became thus unclean, then was he by a kind of washing to be made clean again. The *second* was βαπτισμὸς τῶν νεκρῶν, *A Baptization or washing of the dead corps it self*; Thus *Tabitha* was *washed*:

waſhed: neither is the word βαπτισμὸς, unuſually applied to *common waſhings*, as *Mar.* 7. 4. we read of the *waſhing of cups, pots, veſſels, tables*, the *Greek is* βαπτισμὸς. The *firſt* of theſe waſhings was proper to the *Jews*: this ſecond in uſe with *Jews*, (a) *Chriſtians*, and (b) *Heathens*: the *third* (which was βαπτισμὸς ὑπὲρ τῶν νεκρῶν) a *Baptization for the dead*, 1 *Cor.* 15. 9. propter to ſome *amiſs-led Chriſtians*. It may be demanded, what manner of *Baptiſm* this was? with ſubmiſſion of my judgement, I underſtand this place with S. *Ambroſe* of a *Sacramental waſhing*, applied unto ſome living man in the name and behalf of his friend, dying without *Baptiſm*, out of a ſuperſtitious conceit, that the Sacrament thus conferred to one alive, in the name of the deceaſed, might be available for the other dying *unbaptized*. As if the Apoſtle did wound thoſe ſuperſtitious *Corinthians* with their own quils, and prove the reſurrection of the dead from their own erroneous practice, telling them in effect, that their ſuperſtitious cuſtom of *baptizing* the living for the dead, were vain and bootleſs, if there were no reſurrection; and therefore the Apoſtle uſeth an emphatical *diſtinction of the Perſons*, in the next immediate verſe, ſaying, why are we alſo in jeopardy every hour? he inferreth the reſurrection by force of a *double* argument; the *firſt* drawn from the ſuperſtitious *baptization* for the dead: the *ſecond*, from the hourly jeopardy and peril wherein we, that is, himſelf and other *Chriſtians* are, ſo that as that *Father* noteth, the Apoſtle doth not hereby *approve* their doing, but evinceth their hope of the reſurrection from their own practice, though erroneous. That there was (d) *Vicarium tale Baptiſma* (as *Tertullian* calleth it) in uſe among the *Marcionites*, is evident,

a *Tertullian. Apolog. c.* 37. *It. Euſeb. hiſt. lib.* 7. *c.* 17.

b *Corpuſque lavant frigentis & unguunt. Virg. lib.* 6. *Æneid.*

c *Ambroſ.* 1. *Cor.* 16. 19.

d *Tertul. c. reſur. carnis.*

dent, yea, and among the (e) *Cerinthians* also: the manner thereof is thus described; (f) *When any Catecumenist died, some living person placed under the bed of the deceased, they came unto the diseased party, and asked him whether he would be baptized? then he replying nothing, the party under the bed answered for him, saying, that he would be baptized: and thus they baptized him for the dead, as if they acted a play upon the stage.*

e *Epiphan. de Cerinthian. hæres. 28. Chrysost.* 1 Cor. 15.

The *third* ceremony used by the *Jews* towards the dead party, was the *embalming* of the corps, which for the main thereof, it is probable they learned from the *Ægyptians*, for we find *Joseph* to be the first that practised it, *Gen.* 50. 2. The *Ægyptian* manner of *embalming* was thus: (g) *they took out the bowels of the dead, they cleansed them and washed them with the wine of Dates, and after that again with odours: then filled they the bowels with pure Myrrhe beaten, and Cassia, & oth r Odours (except Frankincense,) and sewed them up. After this they seasoned the corps hidden in Nitre seventy days, not longer: after seventy days they washed the corps, and wrapped it in fine linnen cloth gummed, which gum the Ægyptians often used in stead of glew.* The *Greeks* termed it τὸ κηδεύειν. And the use thereof was for the *preservation* of the body, that it might not putrifie; and therefore when the Funeral obsequies were not long delayed, they used another kind of *embalming*, namely, an external and outward application of Spices and Odours, without the unbowelling of the corps. This the *Greeks* termed (h) ἐνταφιάζειν. This was used toward our *Saviour Christ*, *John* 19. 40.

g *Herodot. Euterp.*

h *usurpatur tamen* τὸ ἐνταφιάζειν *in scripturis, lata significatione, ad denotandum utramque conditurarum. Imo* ἔθαψα *occurrit. Gen.* 50. 26 *pro eo, quod in H bræo.* ויחנטו *E aromatibus condiverunt.*

Sometimes they did use to *burn the corps*, preserving only the bones in some urne or pitcher, *Amos* 6. 10. But commonly they interred the whole body, and buried it in the earth. The ancient *Jews* if they

received not from their Ancestors, then would they purchase a *burial place* themselves, for the burial of them and their family. The form of that place was thus; It was a *vault* hewed out in a *rock*, (i) six cubits long, and four broad, in which eight other cells or lesser holes (or as some say, thirteen) were made, as so many distinct receptacles, or *tombs* for the dead bodies to be laid in: as often as they buried any, they were wont to *roll a great stone to the mouth of the cave*. The *cave* or *vault* it self they termed from the act of burial, (k) *Keber*, which signifieth a place of *burial*; or from its form, (l) *Magnara, a den or cave*. These several *cells* or receptacles in which the body was laid, they called (m) *cucim, graves, tombs*: and the *stone* they named (n) *Golel, A rolling stone*. This giveth great light to that in the *Gospel*, *Joseph* took the body of *Christ*, and wrapped it in a clean linnen cloth, and put in it his new *tomb*, which he had hewen out in a rock, and *rolled a great stone to the door of the Sepulcher*, *Matt.* 27. 59, 60. These *caves* or *vaults* the wealthier sort would *paint*, *garnish*, and *beautifie* at the mouth or entrance thereof: hence cometh that phrase, *Sepulchra dealbata, painted tombs*. As often as they had occasion to mention or speak of any friend deceased, they used that in the *Proverbs*, *The memory of the just is blessed*, *Prov.* 10. 7. Hence the *Rabbies*, in their quotations of any worthy Author deceased, usually subjoyn this honourable commemoration, *N. Benedictæ memoriæ, N. such or such a one of blessed memory*.

But their usual Epitaph or inscription upon their sepulchres, was, (p) *Let this soul be bound up in the Garden of Eden, or in the bundle of the living, Amen, Amen, Amen, Selati.*

i ראמית על שש *Talmud. Seder. Nez. in Bav. b. athra. cap. 7.*

k קבר

l מעדה

m בובים

n גדלל

o זבדונל לכלכת *Memoria ejus sit in benedictione.*

p נשמת ה תחא צדילת בגן עדן א אאמלת *Shindler in* גדר

The

The latter *Jews* have been strangely conceited concerning the place of burials, and are perswaded, that if an *Israelite* be buried in any strange countrey, out of the promised Land, he shall not be partaker so much as of Resurrection, except the Lord vouchsafe to make him *hollow passages* under the earth, thorow which his body by a continual volutation and rolling, may be brought into the land of *Canaan*. The ground hereof is taken from the charge of *Jacob* unto his son *Joseph*, that he should not bury him in the land of *Egypt*, but in *Canaan*. (q) For which charge they assigne three reasons. *First*, because he foresaw by the spirit of Prophecy, that the dust of that land should afterward be turned into lice. *Secondly*, because those who died out of the holy Land should not rise again without a painful rolling and tumbling of their bodies thorow these hollow passages. *Thirdly*, that the *Ægyptians* might not idolatrously worship him.

q *Solom. Jarchi. Gen.* 47. 29.

They made a feast at their burials, which is stiled *The bread of men*, *Ezek.* 24. 17. And a *cup of consolation*, *Jer.* 26. 7. because it was administred to comfort those that were sad of heart. It much resembled the *Roman Silicernium*.

From those two places last quoted, we may observe, that at the burial of their friends, they used these ceremonies which follow; some to *testifie*, some to *augment* their grief. 1. *Cutting themselves*, that is, wounding or cutting any part of their body, with any kind of Instrument. (r) This practice was learned from the *Heathens*, who were wont not only to scratch their face, but to punch and prick certain parts of their body with a needle, and then cover it over with ink, which they used as a special ceremony in their superstitious

r *Gentes, quasdam corporis partes acu vulnerabant, vel alias incidebant atramentumque superponebant, quod in cultum dæmonum suorũ fiebat, præcipitur ergo ne ullo pacto sicut gentes ferirent carnes suas; quemadmodum sacerdotes Cybeles & diæ Sororum, ut refert Lucinus P. Fag. Deut.* 14 1. *Unguibus ora soror fœdans & pectora pugnis Virg. lib.* 4. *Æneid.*

superstitious worship, and therefore it is forbid, *Deut.* 14.1. *Secondly, making themselves bald*, which was done divers manner of wayes; either by *shaving their hair*, or *plucking it off* with their hands, or, *by impoisoned plaisters to make it fall off*. Other nations were wont to shave off the hair of their head, and to offer it in the behalf of the dead: they did sometimes shave their cheeks, sometimes their eye-lids: and this also, being an *Heathenish* custome, was likewise forbidden in *Israel*, *Deut.* 14.1. *Thirdly, going bare headed*, that they might cast dust or ashes upon their heads, signifying thereby that they *were unworthy the ground on which they went*. *Fourthly, going barefooted*, for their greater humiliation. *Fifthly, the covering of their lips*, for that was a special sign of sorrow and shame, *The Seers shall be ashamed*, &c. they shall all cover their lips, for they have no answer of God, *Mich.* 3.7. If it be demanded, How they covered their lips? It is thought they did it (t) *by casting the skirt of their cloak, or garment over them*. *Sixthly*, (u) *renting their cloathes*. *Seventhly, putting sackcloth about their loyns*, Gen. 37.34. These were general tokens of grief, used upon all extraordinary occasions of sorrow. Two other there were, more proper to burials, to augment their grief. *First, minstrels*, who with their sad tunes inclined the affections of the people to mourning. (x) Of these there were *two sorts*: Some playing on *pipes*, others sounding *trumpets*. At the funeral of Noblemen, or old men, they used a *trumpet*: at the funeral of the common people, or children, they used a (y) *pipe*. In this respect it is said; *That Jesus, when he raised Jairus his daughter, cast out the minstrels*, Mat. 9.23. *Secondly*, women hired to sing at burials for the same purpose, and likewise by outward

f *Sectis fratri imposuere capillos. Ovid. m. l. 3*

t *D. Kimchi & Aben Esra* P.

u *Scissaque Polixena palla. Juvenal. Satyr.* 10.

x *Majoris ætatis funera ad tubam proferre solebant; minoris verò ætatis ad tibias. Servius. Æneid. lib.* 5.

y *Tibia cui teneros suetum deducere manes. Lege Phrygum casta. Statius. Theb. lib.* 6. *ver.* 121.

ward significations of sorrow, to move the company, and more strongly to affect them, *Call for the mourning women*, &c. *and send for skilful women*, Jer. 9. 17. These the *Romans* called, *Præficas, quasi in hoc ipsum præfectas, Chief or skilful mourners.*

CHAP. VI.

Of their Oathes.

THe manner of *Swearing* was sometimes *by lifting up their hands towards heaven*; *Abraham* said to the *King of Sodom*, *I have lifted up my hand unto the Lord*; that is, I have *sworn*, that I will not take from a threed, even to a shoe-latchet, *Gen.* 14. 22. Unto which custome the Psalmist seemeth to allude, *Psal.* 106. 26. *He lifted up his hand*, that is, *he swore.* Sometimes, he that took the Oath *did put his hand under the others thigh*, which administred the Oath. We read this manner of administration to have been used by *Abraham*, *Gen.* 24. 2. and *Jacob*, *Gen.* 47. 29. Which ceremony (*a*) some interpret to bear a *token of subjection*; (*b*) others as a *mystery of circumcision*, the sign whereof they bore, about that place of their body: others more probably think it to be a *mysterious signification of Christ the promised seed*, who was to come out of *Abrahams loyns*, or *thigh*; as the like phrase is used, *Gen.* 46. 26. the soulls that came out of *Jacobs thigh.* Sometimes also the manner of deposing, was to *stand before the Altar*, 1 Kings 8. 31. Which was also the custom of the (*d*) *Athenians*, the (*e*) *Carthaginians*, and the (*f*) *Romans.*

a *Aben Esra. Gen.* 24. 2.
b *Solomon Jarchi, ibid.*
c *August. quæst. super Gen.* 62.
d *Alex. ab Alex. lib.* 5. *cap.* 10.
e *Livius dec.* 3. *lib.* 1. *Val. Max. l.* 9. *c.* 3.
f *Jures licet & Samothracum, & nostrorum aras. Juvenal. Satyr.* 3.

The object of a lawful oath, was, and is, *onely the Lord*: whence he that took the oath was said to

confess

confess unto God. Compare *Isa.*45. 23. with *Rom.*14. 11. And the ancient Form of imposing an oath was this, *Give glory to God*, *Josh.*7.19. *John* 9.24. Now God was glorified by an oath, because thereby there was a solemn confession and acknowledgment of *Gods omnipresence*, that he is present in every place: of his *omniscience*, that he knoweth all secrers: of his *truth*, that he is *a maintainer of truth*, and *an avenger of falsehood*: of his *justice*, that he is *willing*; and his *omnipotency*, that he is able to punish those that by swearing shall dishonour him. And as the *object of a lawful oath* was *onely God*: so it implyeth, that it was not rashly or unadvisedly to be undertaken, but by a kind of necessity *imposed*; for the *Hebrew* word נשבע is a Passive, and signifieth *to be sworn*, rather than *to swear*.

In corrupter times they were wont to swear *by the* (g) *creatures*, but the *Jews* chiefly by *Jerusalem*, *by the Temple*, *by the gold of the Temple*, *by the Altar*, *and the gift on the Altar*. This *gift* in *Hebrew* was termed *Corban*, and it was one of those oathes which in our *Saviour Christs* time the *Scribes* and *Pharisees* accounted principally obligatory. If any swore *by the Altar*, it was nothing: but if any swore by the *oblation of the Altar*, he was bound to perform it, *Matth.*23.18. Yea, although *Gods law* enjoyned honour, and relief towards parents; yet if they had bound themselves by this oath *Corban*, that they would not help or relieve their Parents, they taught they were discharged. Whence, saith their (i) *Talmud*, *Every one ought to honour his father and mother, except he hath vowed the contrary*. And it is evident that the *Jews* did often by solemn vows and (k) *oathes bind themselves, that they would never do good to such, or such a man*. We must furthermore know, that

g *Allium, porrum & cepas inter deos jure-jurando habuerũt Egyptii, Plin. l b.19.c.6. Item. Juvenal Sat.15*

h Εν οἷς μετὰ τίνων ἄλλων καὶ τὸ καλούμενον ὅρκον Κορβὰν καταβιθμεῖ. *Inter quæ sacramenta, cum quibusdam aliis, etiam jusjurandum quod Corban appellatur, enumerat Joseph. contra Appion, l. 2. p.147.*

i *Talmud Hierosolymit. tract. de votis. cap.10.*

k Ὅρκῳ πιστοῦνται, τῷ δεῖνι μὴ παρέξειν ὠφέλειαν τίνα *Jurejurando se obstringunt, huic vel illi homini nihil se commodi præstituros Philo Jud. de specialibus legib. p.595.*

that usually to their oathes there was an *execration*, or *conditional curse* annexed, which sometimes was expressed, as, *if I do not do thus and thus, then the Lord do so to me, & more also*, 1 *Sam.* 14.44. Also 1 *Kin.* 20.10 Sometimes it is *understood*, as, *I have sworn, if I take from a threed to a shoo-latchet*, Gen. 14.22. *then let the Lord do so to me, and more also*; this, or the like, is *understood*, and maketh the former part of the oath to sound negatively; as if *Abraham* had said, *I have sworn, I will not take from a threed to a shoo-latchet*. In like manner, *Psal.* 95. I have sworn, *if they shall enter into my rest*; that is, *They shall not enter into my rest*, *Heb.* 3.18. This helpeth the exposition of that difficult place, *Mat.* 15.5. which we read, (l) *By the gift that is offered by me thou maist have profit:* but if we conceive it thus, according to the form of the oath *Corban*; *By Corban if thou receive any profit by me*, and understand the execration implyed. *Then let God do thus, & much more to me*, the sense will be thus; *By Corban thou shalt receive no profit by me*. This exposition is agreeable to the scope of the place, as it is to their form of swearing, and plainly sheweth how the *Pharisees* by their traditions transgressed the commandment of God. For God commanded, saying, *Honour thy father and thy mother*. But the *Scribes* and *Pharisees* said; Whosoever should say to father or mother, seeking relief, *By Corban thou shalt receive no profit from me*, he was discharged.

l Δῶρον ὁ ἐὰν ἐξ ἐμοῦ ὠφελήθῃς. *Per Corbam, si quicquã tibi prodero: interpretor* ὁ ἐὰν *Si quicquam: quemadmodum* ὅς ἐὰν *Si quisquam, Mat.* 10. 14. *& Mat.* 23 18. *Ut execrat one subaudita sensus emergat, Per Corbam nihil tibi prodero. Cæterum, si quis urgeat, quod in fonte sit* κορβὰν, *non per Corban, vel* ἐν κορβὰν, *sciendum quòd similis elleipsis in jurandi formulis non est inusitata, hinc* המעון חזה *valet* תיות במעון *per domicilium hoc. V. de Drusium de tribus sectis, l. 2, cap.* 17.

CHAP.

CHAP. VII.

Of their Writing, Masorites, and their Work.

WRiting in no Nation came to its perfection on a sudden, but by degrees: The opinions of the ancients concerning the Authors and Inventers of letters are different. Some say (*a*) *Cadmus* brought the use of letters into *Greece*: others say, (*b*) *Palamedes*: (*c*) some say, *Rhadamanthus* brought them into *Assyria*: *Memnon* into *Egypt*: *Hercules* into *Phrygia*: and *Carmenta* into *Latium*. Likewise some say the *Phœnicians* had *first* the knowledge and use of letters.

a *Plin. l.* 3. *c.* 56. *Diodor. Sicul. l.* 6. *c.* 15.
b *Servius lib.* 2. *Æneid.*
c *Alex. Genial. l.* 1. *c.* 30.

Phœnices primi (famæ si credimus) ausi
Mansuram rudibus vocem signare figuris. Lucan.

Others say the (*d*) *Ethiopians*: (*e*) others the *Assyrians*. But upon better grounds it is thought, that (*f*) *Moses first taught the use of letters to the Jews*, and that the *Phœnicians* learned them from the *Jews*, and the *Grecians* from the *Phœnicians*.

d *Diodor. Sicul. l.* 4.
e *Plin. l.* 7 *c.* 56.
f *Euseb. præpar. Evang. lib.* 18.

In like manner, the matter upon which men wrote, in ruder times was different. Some wrote on *rinde of trees*, whence *Liber*, signifying originally *a rinde of a tree*, is now used for *a book*: (*g*) some wrote on *tile-stones* with a *bone* in stead of a *pen*: some on *Tables*; this last was chiefly in use among the *Jews*, the *Decalogue* was written in two *tables of Stone*. Again, write these things upon a *table*, *Esay* 30. 8. ἐπὶ τοῖχον, saith the *Septuagint*, as if the writing-tables at that time were made of *box-trees*. They used not then

g *Diogen. Laert. in vita Cleanthis*

pens

pens or *quils*, but a certain instrument or *punch*, made of iron or steel, called *Stylus*, it was sharp at one end, for the more convenient indenting or carving of the characters; and broad at the other, for the scraping or blotting out what had been written; whence sprang that proverbial speech: (*h*) *Invertere Stylum*, *to unsay what he had said*, or *to blot out what he hath written*: *Scribe stilo hominis*: *write with the pen of man*, *Esay* 8. 1. Afterward before they came to bind up books in manner as now we have them, they wrote in a roll of *Paper* or *Parchment*, which sometimes was *ten cubits* broad, and *twenty* long, *Zac.* 5. 2. This they called מגלה *Megilla* in *Hebrew*, from *Galal*, *to roll*, *Volumen in Latine*, in *English a volumn*, from *volvo*, *to roll*. In *the volumn of the book* it is written, *Psal.* 10. 7. And *Christ closing* the Book, gave it to the Minister, *Luk.* 4. 20. the word is πτύξας, *complicans folding*, or rolling it up; and vers. 17. ἀναπτύξας, *explicans*, *unfolding*, or opening it. (*i*) These *volumns* were written not with entire continued writing, but the writing was distinguished into many *spaces*, *columns*, or *platforms*, like unto so many *Areæ*: these *platforms*, filled with writing were instead of so many *pages* in a book: and thus we are to understand that *Jer.* 36. 23. When *Jehudi* had read three or four *leaves*, he cut it with a pen-knife, *&c.* These *leaves* were nothing else but *spaces*, and *platforms* in the *roll*. After this manner the *Jews* reserve the Law, written in such *rolls* and with such *spaces*, in their *Synagogues* at this day.

h *Erasm in Adag.*

i *Buxtorf. in Instit. epist. p.* 4.

It is much controversed, whether the *Jews* did from the beginning write with *vowels* and *accents*, or whether they were added by the *Masorites*; for the understanding of which, it will be needful, *First*, to

enquire who the *Masorites* were; *Secondly*, what their work was; and then to deliver in a proposition what may be probably thought in this point.

First, concerning the *Masorites*, we are to know that מסר *Masar* signifieth *tradere*, *to deliver*, and *Masor a tradition*, delivered from hand to hand, to posterity without writing, as the *Pythagoreans* and *Druides* were wont to do; but by the figure *Synecdoche*, it signifieth those *critical notes* or *Scholion*, written in the margine of the Bible, and those that were the authors of those *critical observations* were termed *Masoritæ*, *Masorites*. Concerning these Authors who they were, there are two opinions. Some (*k*) think that they were certain learned *Jews* living in the City *Tiberias*, they termed them *Sapientes Tiberiadis*, *the wise men of Tiberias*. These *wise men* are thought to have added these *marginal notes* unto the *Hebrew Bibles* (*l*) some time after the finishing of the *Babylon Talmud* which was about the year of our *Lord*, 506. This opinion is unlikely for these two reasons. 1. (*m*) Because we cannot find in Histories, the continuance of any Colledge or School in *Tiberias* so long but rather that *degrees in learning* ceased here within four hundred years after our *Saviour his birth*. 2. (*n*) In both *Talmuds* mention is made of the *Masora*, & the things contained therein. Others therefore more probably say, that the *Masorites* were the *Ecclesiastical Senate* or *Councel* held by *Esra*, *Haggai*, *Zachary*, *Malachi*, and divers others assembled for a reformation of the Church after their return from *Babylon*; they are called *Viri Synagogæ magnæ*. This *Council* continued at least forty years; for *Simeon the just*, who went out in his *Priestly robes*, to meet and pacifie *Alexander the great*, coming in hostile manner

k *Abin Esra vi. Buxtor. commen. Masor. c.* 3.

l *Elias L. vita in præfat. tertiad. M so elh hammaso elh.*

m *Buxtorf. in comment. Masor. c.* 8.

n *R. Asarias. R. Gedalia, Buxtor. in comment. Masor. c.* 11.

ner against *Jerusalem*, (p) was the last of that *Councell*, and that was above three hundred years before the birth of our *Saviour*. *Esra* was the *President* or chief of this *Council*; he was of such repute among the *Jewes*, that they parallel'd him with *Moses*, saying, (q) *Dignus erat* Esra, *quod data fuisset lex per manus ejus* Israeli, *si non præcessisset eum* Moses.

p *Pirke Abth. c.* 1.

q *Talmud. Sanhedrim. c.* 2. *fol.* 21.

In the second place we are to consider *the work*, what the men of this great *Synagogue*, being the true *Masorites*, did; their work may be reduced to these particulars. 1. When this great Council was assembled, they, among whom *Ezra* was chief (who was assisted with the inspiration of *Gods Spirit*) (r) determined what *books* were *canonical*, what *spurious* and *Apocryphal*. *Secondly*, (s) the *authentique* and *Canonical books*, were purged by them, of all errors crept into the text in time of their captivity. *Thirdly*, they (t) digested the *old Testament* into *twenty two books*, according to the number of the *Hebrew letters*. *Fourthly*, they distinguisht it into great *sections* and *verses*; for though the Law was not so confusedly written, without any space or note of distinction between word and word, that it seemed all one *continued-verse* or, as the *Kabbalists* speak, תיבה אחת *Theba agnath*, *one word*, untill the time of the *Masorites*; yet it was not so distinguisht into *sections* and *verses*, as now we have it. *Fifthly*, they added their censures and *critical observations*, concerning the irregularity of many words, in respect of the *vowels* and *accents*. *Sixthly*, they numbred the *verses*, *words*, and *letters* of every Book, to prevent all possibility of corrupting the Text in future times; for now, they say, the gift of Prophesie should cease. *Lastly*, they noted the *different writing*, and *different reading*: for the understanding

r *Buxtorf. in comment. Masor. c.* 11.

s *Tertullian l. de habit. muliebr. Chrysost. hom.* 8. *ad Hebræos, Irenæus adver. hæres. lib.* 3. *c.* 25. *August. de mirab. sacræ script. l.* 2. *circa finem.*

t *Genebrard. l.* 2. *Chronolog.*

standing of which we must know, that in the *Hebrew* text many words are written with *more*, many with *fewer letters*; than they are pronounced; (*u*) many words *written* in the text which are not *pronounced*, &c. In the margin the difference is expressed whence the difference in the text they terme כיתב *Cethib*, *Scriptionem*, the Writing; the difference in the margin they term קרי *Keri*, *Lectionem*, the Reading: because they do *read* according to that in the margine. (*x*) This difference is thought by some to be a correction of the Bible, according to several copies after their return from *Babylon*: but, that it is of *divine authority*, containing many mysteries known to *Moses*, and the *Prophets* successively (though many of them unknown to our age) and that it was not any correction, but the difference it self primarily and purposely was intended by the *Prophets*, and holy penmen of the Scripture; evidently appeareth by the diversity of readings in those books, which were written, by *Haggai*, *Zachary*, *Malachi*, *Daniel*, and *Esra*: They being the *Authors* of their own books, needed no *correction* at that time, themselves being present, yet in them this *different reading* is used.

u *Sunt octo voces, quæ scriptæ sunt in textu, sed non legun ur, quas addunt. Masora, Ruth* 3 12.

x *Contra hos disputat Elias Levita in præfat.* 3. l. *Masoreth. hamasoreth.*

In the *third* place, the proposition followeth, namely, *Seeing that the* Masorites *passed their censure on many words for their irregularity in their vowels and accents*; therefore, *the vowels originally were not from the* Masorites, *but of the same antiquity with their words*; and in truth, otherwise they had been a *Body or carcass without a soul.*

CHAP.

CHAP. VIII.

Of Iſraels pitching their Tents, or of their Camps.

WHiles the *Iſraelites* wandred thorow the Wilderneſs, their *Church* was a *Tabernacle*; and their *habitations*, *Tents*: ſo that their whole *Camp* might be termed a *moveable City*. It was divided into three parts. By the centre or middle of all was the *Tabernacle* it ſelf, with its *courts*, this they termed the *Camp of the Divine Majeſty*. Next round about, pitcht the *Prieſts* and *Levites*, to whom the charge of the *Tabernacle* belonged, (and therefore the neereſt adjoyning place of habitation might be the convenienteſt for them) that was called the *camp of Levi*. In the utter parts, round about *Levi*, the *twelve Tribes* pitcht their tents; this they termed the *Camp of Iſrael*. The firſt *Camp* reſembled a great *Cathedral Church*, with its *Church-yard*. The *ſecond*, a Priviledg-place *about the Church*, as it were for *Colledges* for the habitation of the *Clergy*. The *third*, the *body of a City*, wherein the *Townſ-men* or *laity* dwelt. The form of the whole, is probably thought to be *fourſquare*, (*a*) ſome ſay *twelve miles long*, and *twelve miles broad*.

(*a*) *Ugolid. Num.* 2. 3.

In the Eaſtern part pitched theſe three Tribes, *Judah*, *Iſſachar*, and *Zabulon*. On the South-ſide, *Reuben*, *Simeon*, and *Gad*. On the Weſt, *Ephraim*, *Manaſſes*, and *Benjamin*. On the North, *Dan*, *Aſher*, and *Napthali*: and theſe made up the *outward camp*, termed the *Camp of Iſrael*. Between each Tribe, in every one of thoſe four quarters, there were diſtant ſpaces like

like Streets, where there was buying and selling as in a market, and tradesmen in their shops, in (*b*) manner of a City leading to and fro. This *Camp* is (*c*) thought to be round a *mile distant* from the *Tabernacle*, that is *a Sabbath dayes journey*; and this is gathered from *Josh.* 3. 4. where the distance between the *People* and the *Ark* is commanded to be *two thousand cubits*.

After this, pitched the *camp of Levi*: in the Eastern part *Moses*, *Aaron*, and the *Priests*: in the South the *Cohathites*; in the west, the *Gershonites*; in the North, the *Merarites*.

In the *middle* was the *Camp of the Divine Majesty*. Unto this *David* alludeth; *God* is in the middest of her, she shall not be moved, *Psal.* 46. 5.

After the same manner the parts of the City *Jerusalem* were distinguished, when the common-wealth was setled. (*d*) From the *gate of Jerusalem, to the mountain of the Temple*, was the *Camp of Israel*; from the *gate of the mountain of the Temple, to the gate of the Court* (which was otherwise called *Nicanors gate*) was the *Camp of Levi*: from the *gate of the Court*, and forward was the *Camp of the Divine Majesty*.

Furthermore we are to know, that the *twelve Tribes* had between them four principal *Banners*, or *Standards*; *three Tribes to a Standard*: for which reason, the *Church* is said to be terrible as an Army with *banners*, *Cant.* 6. 4. The *Hebrew* word *Banner*, *Numb.* 2. 2. the *Greek* translateth (*e*) *Order*; and so the *Chaldee* calleth it (*f*) *Tekes* (a word borrowed of the *Greek* τάξις) *order*: Whence the *Apostle* taketh his phrase, Every man in his own *order*, 1 *Cor.* 15. 23. Every *Banner* was thought to be of 3 *Colours*, (*g*) according to the colours of the pretious Stones in the brest-plate, bearing the names of their *Patriarchs*. But this

b Οὐδενίτε ἄλλῳ ἢ πόλει ἀνισταμένῃ καὶ καθιδρυμένῃ ἐῴκει. *l.* 3. *Antiq. c.* 11. *p.* 57.

c *Tradunt Hebræi, filios Israelis castrametatos fuisse in circuitu tabernaculi ut unum mille liare interfuerit (i.) spatium mille passum, & hoc erat iter Sabbati P. Fag. Num.* 2. 3.

d *Maimon. in Bethhabchirah. c.* 7. *Sect.* 11.

e Ἄνθρωπος ἐχόμενος κατὰ τάγμα αὐτοῦ.

f גבר על טקסיה *quisque juxta ordinatam suam aciem.*

g *Ionathan uzel. Num.* 2. 3.

this proportion will not hold in all, seeing *Levi* (who is not here among the other *Tribes*) was in the best-plate one of the *twelve*; and *Joseph* there graved on the *Beril* hath here *two Tribes, Ephraim and Manasses*, unto whom *two colours* cannot be allowed from the brest-plate.

Each *Banner* had its several *motto*, or inscription. In the *First Standard* was written, from *Num.* 10. 25. *Rise up, Lord, and let thine enemies be scattered, and let them that hate thee flee before thee.* (*h*) It is moreover taught by the *Hebrews*, that each *standard* had a distinct *sign* engraved in it. *Reubens standard* had the *Image of a man*. *Judahs* the *Image of a Lion*: *Ephraims* the *image of an Ox*: *and Dans the image of an Eagle.*

These same *four creatures* are used by *Ezekiel*, *Ez.* 1. 10. to describe the nature of *Angels*. Every (*i*) *Cherubim* is said to have *four faces*; *the face of a man*, to shew his understanding; *of a Lion* to shew his power; *of an Ox*, to shew his ministratory office; *of an Eagle*, to shew his swiftness in the execution of *Gods* will. The same description of *Angels* you may find, *Rev.* 4. 6.

By the same *four*, in the opinion of many of the (*k*) *Fathers*, are shadowed forth the *four Evangelists*. The *man* shadowed *S. Matthew*, because he begins his *Gospel*, with the generation of *Christ*, according to his humanity: The *Lion S. Mark*, because he beginneth his *Gospel*, from that voice of the *Lion* roaring in the wilderness, *Vox clamantis in deserto*: The *Ox S. Luke*, because he beginneth with *Zacharias the Priest*: and the *Eagle S. John*, who soaring aloft beginneth with the *Divinity of Christ*.

Thus have we seen how they *pitch'd* their *camps*, their *marching* followeth: and here we are to consider, *first* their *marching in their journeys* thorow the Wilderness. *Secondly*, their *marching in their battels.*

h *Dicunt in vexillo Reuben fuisse imaginem hominis: in vexillo Judah imaginem leonis in vexillo Ephraim imaginem aquilæ. P. Fag. Num. 2 Aben. Esra, ibidem.*

i *Angeli ex hoc versu definiri possunt; sunt enim spiritus intelligentes ut homo, potentes ut Leo, ministratores ut Bos, & celeres ut aquila. Tremel in Ezek. 1.*

k *Hieronym. ad initium sui commentarii in Mat. It. Gregor. homil. 4. in Ezek. ab Hieronim. dissentit D. Augustinus in Matheo, & Marco, nam in Leone Matthæum, Marcum in homine putat adumbratum Augustin de consensu Evangelist. l. 1. c. 6.*

Con-

Concerning their *marching in their journeys*, they either *moved forward* or *abode ſtill*, according to the moving or ſtanding of the cloud, which conducted them: the manner thereof is deſcribed, *Numb.* 10. and ſummarily we may review it thus: when *God* took up the cloud, *Moſes* prayed, and the *Prieſts* with trumpets blew an alarm, then *Judah* the firſt ſtandard roſe up, with *Iſſachar* and *Zebulon*, and they *marched formoſt*; then followed the *Gerſhonites* and *Merarites*, bearing the boards and coverings of the *Tabernacle* in wagons; the trumpets ſounded the ſecond alarm, then *Reuben*, *Simeon*, and *Gad* roſe up and *followed the Tabernacle*, and after them went the *Kohathites*, in the *midſt* of the *twelve Tribes*, bearing on their ſhoulders the *ark*, *Candleſtick*, *Table*, *Altar*, and other holy things. At the third Alarm roſe up the *ſtandard of Ephraim*, *Manaſſes*, and *Benjamin*, and theſe followed the *Sanctuary*; unto this *David* hath reference, when he prayeth, *Pſal.* 80. 2. *Before Ephraim*, *Benjamin*, and *Manaſſes*, ſtir up thy ſtrength, and come and ſave us. At the fourth alarm, aroſe the *ſtandard of Dan*, *Aſher*, and *Napthali*; and to theſe was committed the care of *gathering* together the lame, feeble, and ſick, and to look that nothing was left behind: whence they are called the *gathering hoſt*, *Joſh.* 6. 9. unto this *David* alludeth; when my Father and my Mother forſake me, the *Lord* will *gather* me, *Pſal.* 27. 10.

Concerning their *marching in war*, *Firſt*, the *Prieſts* ſounded the Alarm with trumpets, *Numb.* 10. 9. this they termed, 1. *Therugnah*. *Secondly*, one *Prieſt* was ſelected out of the reſt, to ſtir up the hearts of the people, and by a kind of hortatory Oration, to encourage them to the war, *Deut.* 20. 2. him they called

תרועה *Clangor, Vociferatio. Hebræi duplicē clangorem eſſe ſtatuunt alterumque vocari* תקועה *alterum* תרועה *quorum iſte æquabilis eſt vox. hic citus concuſſuſque fragor: ille ad convocandos cœtus, hic ad accendendos militum animos facit.*

called *Unctum belli*, *The anointed of the Battel. Thirdly*, they marched on by five and five in battel-array, *Exod.* 13.18. so the (*m*) Original signifieth in that place. m סמושים

In the last place, we are to consider how they were to deal in besieging a Town; for the conceiving whereof, note these two propositions.

1. *They were to offer peace unto all Foreiners, and Canaanites*, *Deut.* 20. 10. And this is cleerly signified *Josh.* 11. 19. There was not a City that made peace with the children of *Israel*, save the *Hivites*, the inhabitants of *Gibeon*, all other they took in battel. For it was of the *Lord* to harden their hearts. Yet here *Moab* and *Ammon* are excepted; *Israel must not seek their peace*, *Deut.* 23. 6.

2. *They were to make covenant with none of the seven Nations*, *Deut.* 7.2. *Exod.* 23.32. & 34.14. With *Forreiners they might*, *Josh.* 2.7. peradventure you *dwell among us*, and how shall we *make a covenant* with you? Not, how shall we *make peace with you?*

Some may question, what the difference was between *making peace*, and *making a covenant?* I answer, *two fold.* 1. The *making of peace* was a naked stipulation, or promise, mutually made for the laying aside of all hostile affections towards each other; whereby life on both sides might be secured. *Making a covenant*, was a solemn binding of each other, to performance of this mutual promise, by outward ceremonies, of (*n*) cutting a beast in twain, & passing between the parts thereof, *Jer.* 34.18. as if they would say; *Thus let it be done to him, and thus let his body be cut in two, who shall break this covenant?* Secondly, peace was not concluded by the *Israelites*, but only upon these terms, *That the people should become tributary unto them*, *Deut.* 20.11. The *making of a cove-*

n *Hæc est causa cur Hebræi Fœdus facere dicãt* נרותהכית (i.) *Dividere, aut dissecare fœdus, quemadmodum apud Latinos, dicitur percutere fœdus quæ locutio fluxit ab antiquo fœderis faciendi more: Sacerdos enim feriebat porcum silice, dicens, Sic à Jove feriatur is, qui factum hoc fregerit fœdus, ut ego hunc porcum ferio. Livius, Decad. 1. l. 1. p. 17.*

nant

nant was upon equal terms, without any condition either of tribute or service, as is gatherable from the *Covenant* made by *Joshua* with the *Gibeonites*, where there is no mention of any condition at all, *Josh. 9.*

This difference seemeth to me warrantable, and serveth to reconcile many places of Scripture, as where *God* saith, *Offer peace to all*, and *make a covenant with none. Secondly*, It sheweth the fraud of the *Gibeonites* to be greater than is commonly conceived, for they sought not *peace simply*, but *a covenant. Make a league with us, Josh. 9. 6. Thirdly*, It salveth that common Objection, made in defence of *unadvised Oaths*, to prove them *obligatory*, though *unlawful*. The Argument is framed thus; *The covenant which* Joshua *made with the Gibeonites unadvisedly, was unlawful: but that was observed by him, and the breach thereof, when* Saul *slew the Gibeonites, punished by God*, 2 *Sam.* 21. 2. *Therefore, &c.* I say it salveth that Objection: because if we diligently observe *Joshuah's* practise, we shall find *unadvised Oaths* to be so far, and *only so far, binding*, as they agree with *God's words. God's word* required the *Gibeonites* should have their lives secured, because they accepted *peace*; thus far therefore the *covenant was still of force. God's word* required, that the *Canaanites*, after the acceptation of peace, should become *tributary*; here the *covenant was not of force*, and therefore *Joshuah* made them *hewers of wood and drawers of water*, which is a kind of a tribute in the language of the Scripture; a tribute of the *body* though not of the *purse*: in which sense the *Ægyptian Task-masters* are in the Original called *Tribute-masters*, *Exod.* 1. 11.

CHAP.

CHAP. IX.

Their Measures.

MEasures in use among the *Hebrews*, and so among all other Nations, are of *two sorts*: some *Mensuræ applicationis*, *measures of application*; as, a span, a cubit, a yard, and the like. Secondly, *Mensuræ capacitatis*, *Measures of capacity*, as pintes, quarts, pecks, bushels, *&c.* *Measures of application*, mentioned in Scripture, are these that follow (in which there might be no deceit; the ground of these measures was the bredth of so many, or so many barley corns middle sized, laid by one another) אצבע *Etsbang*, *Digitus*, *a finger*, *an inch*. (a) It containeth the bredth of six barley corns joyned together where they are thickest: though in ground-reckoning it goeth for an inch, yet in accurate speaking * *four fingers make three inches*. Of this there is mention, *Jer.* 52. 21.

a *Arias Mont. Tubal Cha.*

* *Quatuor digiti constituunt tres pollices, Franc. Junius in Ezek.* 40. 5.

Palmus, This was two-fold; *Palmus minor*, and *Palmus major*. The lesser containeth the bredth of *four fingers*, (i.) *three fingers*: the *Hebrews* term it, טפח *Tophach*, the *Greeks* παλαισὶδα: the greater is termed זרת *Zereth*, by the *Greeks* σπιθαμὴ; in Latin *Spithama*, & *Dodrans*. It containeth the measure that is between the thumb and the little finger stretcht out, *a span*.

פגם *Pagnam*, *pes*, *a foot*. It containeth (b) *twelve inches*.

b 4. *Palmos*; *scil. minores*. *Pet. Martyr.* 1. *Reg. c.* 6.

אמה *Amma*, *Cubitus*, *a Cubit*. We shall find in Authors mention of *four kinds of Cubits*. 1. *Cubitus communis*, this was the measure from the elbow to the fingers end. It contained a foot and half, or *half a*

a yard, it is called the *common Cubit*. 2 *Cubitus sacer*, *An holy Cubit*, this was a full *yard*, containing *two of the common Cubits*, as appeareth by comparing 1 *King*. 7.15. with 2 *Chron*. 3.15. In the first place, the pillars are reckoned each of them *eighteen cubits* high: in the second place they are reckoned *five and thirty cubits* high; which, together with the basis, being one ordinary cubit high, *doubleth the number*: so that the first Text is to be understood of *holy cubits*; the second of *common cubits*. 3 *Cubitus regis*, the *King's cubit*; this was (c) *three fingers longer then the common cubit*: Whereas the common cubit is termed *cubitus viri*, the *cubit of a man*, *Deut*. 3.11. *Onkelos* doth improperly term it, *cubitum regis*, the *Kings cubit*. *Lastly*, there was *cubitus geometricus*, *A geometrical cubit*, it contained *six common cubits*, (d) and according to *these cubits*, it is thought that *Noah's Ark was built*.

c *Herodot. lib. 2. in descript. Bab.*
d *Orig. hom. 2 in Gen. s. It. Aug. de Civitat. Dei, lib. 16. cap. 27.*

e *Quinos palmos*
f *Sex palmos.*

Some make the difference between the *cubit of the sanctuary*, and *the common cubit*, to be thus; *The common cubit*, they say, contained (e) *fifteen inches*, the *holy cubit* (f) *eighteen inches*. But that the *holy cubit* contained *two common cubits*, hath been evidently proved; and it is probable, that those who make the difference to be only *three inches*, have mistaken the *Kings cubit*, for the *holy cubit*.

חלב *Cheleb*, *Funiculus*, *a line or rope*. The just length thereof is unknown: the use thereof was to measure grounds; whence it is sometimes taken for the inheritance it self. *The lines are fallen to me in pleasant places*, *Psal*. 16.6. That is, mine *inheritance*.

קנה *Kaneh*, *Arundo*, the *Reed*. The use of this was to measure buildings; the length thereof was *six cubits & an hand-breadth*, *Ezek*. 40.5. The cubits in this place are* interpreted *Kings cubits*: it was less liable to

* *Tremelius in hunc locum.*

to deceipt than the *Rope*, because it could not be *shortned* or *lengthned*, by *shrinking* or *stretching*; hence the *Canon* or *rule* of the *holy Scripture* is mystically typed out by this *Reed*, *Ezek.*40.and *Revel.*21.15.

To these may be added other *measures*, wherewith they measured their *wayes* and *walks*. The least of these was צנד *tsagad*, *passus*, *a pace*.

Στάδιον, *Stadium*, *a furlong*. It is often mentioned in the *New Testament*, not at all in the *Old*. (g) It contained *one hundred twenty five paces*, which is the eighth part of our mile. Some think it to be called so, ἀπὸ τῆς στάσεως, from *standing*, because *Hercules ran so much ground before he stood still*. (g) *Isidor.*

Milliarium, *a mile*: It containeth with us a *thousand paces*, but much more among the *Hebrews*. Their word ברת *Barath*, translated often *Milliarium*, properly signifying a *Dinner* or *meal*, and being applyed unto *journeys*, *walks*, or *wayes*, it signified so much ground as usually is gone, or conveniently may be travelled in half a day, between *meal* and *meal*, or *bait* and *bait*. The word is read, *Gen.*35.16. When there was (כברת הארץ *Cibrath haarets*) *about half a dayes journey of ground*. The *Greek* in that place hath an uncouth word χαβραθά; doubtless it was made from the *Hebrew's Cibrath*, and signifieth *half a dayes journey*.

Their *measures of capacity*, termed *Mensuræ capacitatis*, were of *two sorts*; some for *dry things*, as Corn, Seed, *&c.* Some for *liquid things*, as Wine, Oyle, *&c.* In both, that there might be a just proportion observed, all their measures were designed by a set number of *Hen-egg shels of a middle size*.

In my paralleling of them with our measures, where I speak of *Bushels*, *half-Bushels*, *Pecks*, &c. I

am

and to be understood according to *Winchester measure*, as we phrase it: such a bushel contained *eight gallons*. Where I speak of *Gallons*, *Pottles*, *Quarts*, &c. I am to be understood according to our *Ale-measure*, thereby I avoid fractions of number.

a *Arias Mont. Tubal Chain.*

קב, *Kab*, *Kabus*, *a Kab*. (*a*) This contained *twenty four eggs*, it held proportion with our *Quart*. The least measure mentioned in Scripture, is the *fourth part of a Kab*, 2 *Kings*. 6. 25. The Famine in *Samaria* was so great, that a *fourth part of a Kab of Doves dung* was sold for five pieces of silver. The *Rabbins* have a Proverb, that (*b*) *ten Kabs of speech descended into the World, and the Woman took away nine of them.*

b עשרה קבין שיחת ירדו לעולם חשע הנטלו נשים

עמאר *Omer*. It contained * *one Kab and an half, and a fifth part of a Kab*, that is, *three pints and an half pinte*, and a fifth part of an half pinte. It was the tenth part of an *Ephah*, *Exod*. 16. 36.

Vid. Buxtorf. Lex Can

* *Alsted. præcog. theol. l.* 2. *p.* 588.

סאה *Seah*, σάτον, *Saton*; the *Latine* Interpreters commonly render it by *Modius*. It contained (*c*) *six Kabs*, that is, *a Gallon and half*. We translate the word in general, *A measure*: To morrow this time, a *measure* (that is, a *Satum*) of fine flower shall be sold for a Shekel, 2 *Kings* 7. 1.

c *Vide Buxtorf. Lexic. in* קכב *ex opere R. Alphe. tractat. de Pasch. chap.* 5. *fol.* 179.

אפה *Ephah*. It contained (*d*) *three Sata*, that is, *half a bushel and a pottle*.

d *Arias Mont. Thubal Chain.*

לחך *Lethec*. It contained (*e*) *fifteen Modios* (*i.*) *Sata*; that is, *two bushels, six gallons, and a pottle*. Mention of that is made, *Hos*. 3. 2. It is there rendered in *English*, *half an Homer*.

e *Epiph. de mensur. & Ponderib.*

חמר *Homer*. It is so called from חמור *Chamor*, *Asinus*, *an Ass*, because this measure contained so much grain or corn, as an Ass could well bear. It contained *ten Ephahs*, *Ezek*. 45. 11. that is, *Forty five gallons*, or, *five bushels, and five gallons*.

כור *Cor, Borus.* The *Cor*, and the *Homer*, were of the same quantity, *Ezek.* 45. 14. It was not only of liquid things, *Luke* 16. 7.

These measures of which we have spoken hitherto, the *Hebrews* used in measuring *dry things*: Three other measures there were, which they used for liquid or *moist things*.

לג *Log.* It contained (*f*) *six egg-shels.* It was of the same quantity as the *fourth part of a Kab, half a pint.*

f Buxtorf. in loco superius citato.

הין *Hin.* It contained the quantity of (*g*) *seventy two egg-shels*, so that it was of our measure *three quarts.*

g Buxtorf. ib.

בת *Bath*; βάτος, *Bathus*, the *Bath.* It was of the same capacity with the *Ephah*, the tenth part of an *Homer*, *Ezek.* 45. 14. The *Latine* Interpreters commonly render it *Cadus.* (*h*) *Hierom* writing upon *Ezekiel*, renders it *Vadus. Decima pars Cori, inquit, in speciebus liquidis vocatur Bathus, sive Vadus.* I sometimes thought there had been some error in the Print, namely, *Vadus*, put for *Cadus:* But now I find the *Greeks* to use both βάτος, and βάδος, for this measure; and from the last of these *Greek* words, that ancient *Father* reads it, *Vadus.* Sometimes our *English* renders it, in general, *A measure*, *Luk.* 16. 6. It contained *four gallons and an half.*

h Hieron. Ezek. 45.

All these measures were proper to the *Hebrews*; I find three other mentioned in the *N.T.* taken from other Nations.

Σεστὸς, *Sexarius.* We *English* it, in general, *A Pot*, *Mark* 7. 4. It was of the same quantity with the *Log*, if we understand it of the *Roman Sextarius.* It was somewhat more, if we understand it of the *Attick Sextarius*: *undecim Attici sextarii æquabant Romanos duodecim.* In probability we are to understand the *Romane* measure, so that it contained *six eggs*, that is, *half a pint.*

i Alsted. præcog. Theol. p. 561.

Χοῖνιξ,

χοῖνιξ, *Chœnix*, *A measure*, *Rev.* 6.6. It signifieth properly that measure of corn, which was allowed servants for their maintenance every day. Whence was occasioned that speech of *Pythagoras*: *Super Chœnice non sedendum.* That is, *We must not rest upon the provision which sufficeth for a day, but we must take care for the morrow.* It contained (*k*) *four Sextarii*, that is, *a Quart.*

Μέτρητὴς, *Metretes*, *Joh.* 2.6. It is translated, *a Firkin.* It was a measure in use among the *Athenians.* (*l*) It was of the same quantity with *Cadus*, and *Cadus* (as before was noted) was equal to the *hebrew Bath*, so that it contained *four Gallons and an half.*

k *Budæus de asse, lib.* 5.
l *Budeus de asse lib.* 5.

CHAP. X.

Their Coyns. First of brazen Coyns.

THat they might have just *Coyns* and *Weights*, they weighed both them and their weights by *Barley corns.*

Λεπτὸν, *Minutum*, *a Mite*, *Luk.* 21.20. *Mar.* 12.42. The latter *Hebrew* call it פרוטה the *Syriack* שמונא (i. *Octava*, *the eighth part of Assarium*). (*m*) It weighed *half a barley corn.* It valued of our mony, *three parts of one* c.

m פרוטה משקל חצי שעורה *Moses Kotsens. f.* 124. *col.* 4.

Κοδράντης *Quadrans*, *a Farthing.* It was a *Roman coyn*, weighing a *grain of barley*, it consisted of *two mites.* The poor Widow threw in *two mites*, *which make a farthing*, *Mark.* 12.42. by consequence it valued of ours c. 12.

Ἀσσάριον, *Assarius*, *vel assarium.* It was a *Roman Coyn*, weighing *four grains.* The *Rabbins* call it איסור *Isor*, and say, that it containeth * *eight mites.* Of this we read, *Matth.* 10.29. Are not two Sparrows sold for (an *Assarium*)? our *English* readeth it, for a *Farthing*? It valueth of ours, in precise speaking, qa--q.

n *Drusius. in præter. Luc.* 12. 59.

Their

Their ſilver Coyns.

גרה *Gerah.* It was the twentieth part of the ſhekel of the Sanctuary; *A ſhekel is twenty Gerahs, Exod.* 30. 12. It was the leaſt ſilver Coyn among the *Hebrews*; valued of ours 1 *d. ob.*

אגרוח *Agorath:* We engliſh it, in general, a *piece of ſilver*, 1 *Sa.* 2. 36. But it appeareth by the *Chaldee Paraphraſe*, that it is of the ſame value w^th *Gerah*; that *Paraphraſe* renders both מע *Megna*; by the *Greek* they are both rendred ὄβολος; the value thereof therefore is 1 *d. ob*

קשיטה *Keſhitah.* The word ſignifieth a *lamb*, and is uſed for a certain *Coyn* among the *Hebrews*, on the one ſide whereof the image of a *lamb* was ſtamped; our *Engliſh* reads it in general, *a piece of mony. Jacob* bought a parcel of a field for an hundred *pieces of mony*, *Gen.* 33. 19. In the Original it is, for an hundred *lambs*. But it is apparent, that *Jacob* paid *mony*, for S. *Stephen* ſaith, he bought it for *mony*, *Act.* 7. 16. In the judgement of the *Rabbines*, it was the ſame that (*n*) *Obolus*, *twenty of them went to a ſhekel*; So that the value thereof was 1 *d. ob.*

כסף *Ceſeph*, ἀργύριον *Argenteus*, *a piece of ſilver*: as the *Romans* numbred their ſumms by *Seſterces*, inſomuch that *Nummus* is oftentimes put abſolutely, to ſignifie the ſame as *Seſtertius*: So the *Hebrews* counted their ſumms by *Shekels*, and the *Grecians* by *Drachmæ*: hence *Argenteus*, *a piece of ſilver*, being put abſolutely in the *Bible*, if mention in that place be of the *Hebrew Coyns*, it ſtandeth for a *ſhekel*, and valueth 2 *s.* 6 *d.* if it ſtand for the *ſhekel of the Sanctuary*: if it ſtand for a *common ſhekel*, then it valueth 1 *s.* 3 *d.* But if mention be of the *Greek Coyns*, as *Acts* 19. 19. then it ſignifieth the *Attick Drachma*, which valueth of our money 1 *d. ob.*

δραχμὴ, *Luk.* 15. 8. (*p*) It was a *quarter of a ſhekel*, and thus by conſequence it valued of ours 7. *d. ob.*

δίδραχμον, *Didrachmon*, *Matth.* 17. 24. We *Engliſh* it *tribute-*

n *R. Solom. Gen.* 33. 19 *It. R. D. vid. in lib. rad. c. It. Levi ben. Gerſ. Gen.* 33. 19. o *D. uſ. ad diſſ. loca, Gen. p* 119.

p *Brerewood de nummis.*

דמיו ריוו

tribute money: The *Syriak* readeth (q) *Duo Zuzim*; now that Coyn which was termed *Zuz* by the *Hebrews*; was answerable to the *Roman Denair*; whence it appeareth, that it valued of ours 1 *s.* 3 *d.*

Στατὴρ, *Stater.* We english it a *piece of mony* at large, but it contained precisely *two didrachma's.* For the *tribute mony*, to be paid for each person, was *Didrachmum*, as is evident, *Mat.* 17. 24. and this *Stater* was paid for *two*, namely, for *Christ* and *Peter*, the value of it therefore was, 2 *s.* 6 *d.*

r *Tremel. Mat.* 22. 19.

Δηνάριον, *Denarius*, *a penny.* This was their *tribute mony*, *Mat.* 22. 19. There were (r) *two sorts of pence* in use among them: the *common penny*, which valued of ours 7 *d. ob.* And the *penny of the Sanctuary*, which valued 1 *s.* 3 *d.* For it was answerable to their *Didrachmum*; and of this last we must understand S. *Matthew* in this place, for their *tribute mony* was *Didrachmum*, as before hath been noted out of *Mat.* 17. 24. This *Didrachmum* or *half shekel*, was formerly paid by the *Israelites*,

s *Abon. Ez. Neh.* 10 32.

(s) every year after they were 20 years old, towards their *Temple*, *Exod.* 30. 13. *Cæsar* by taking away this mony from the *Temple*, and changing it into a *tribute* for his *own Coffers*, did in truth take away from *God* that which was *God's.* Hence in that question proposed unto *Christ*, *Is it lawful to give tribute unto* Cæsar, *or not?* *Christ* answereth, *Render unto* Cæsar *the things that are* Cæsar's, *and unto God the things that are God's* (t) This very *Tribute* afterward was paid by the *Jews* toward the *Roman Capitol*, by vertue of a Decree made by *Vespasian.*

t *Joseph. de bel'o lib.* 7. *cap.* 26.

צוא לבא ו שקל כסף *Ebr. in Tosibi.*

זוז It was the (u) *fourth part of a shekel of silver*: it valued therefore of ours, 7 *d. ob.*

שקל *Shekel*, *Siclus*, *a shekel*: it was two-fold; *Siclus regius*, *The Kings shekel*, of common use in buying and selling, it valued, 1 *s.* 3 *d.* And *Siclus Sanctuarii*, *The shekel of the Sanctuary*, it valued 2 *s.* 6 *d.* The

The *shekels of the Sanctuary* were of *two stamps*. The one was alwayes in use among the *Jews*: the *thirty pieces of silver* wch. Judas *received, are thought to be the thirty shekels of the Sanctuary*. It had stampt on the one side, the *pot of Mana*, or as others think, *Aarons Censer*, or *Incense-cup*: the inscription on this side was שקל ישראל *Shekel Israel, The shekel of Israel*: on the reverse side was stampt *Aarons Rod budding*, with this inscription about the Coin, ירושלום הקדושה *Jerusalaiim hakeduscha*. After the coming of our *Saviour*, the *Jews* which were converted to the *Christian Faith*, (t) changed their *Shekel*, and on the first side stampt the *Image of Christ* with יש at the mouth of the Image, & ו in the pole, which three letters made his name *Jesu*. On the reverse side there was no picture, but the whole rundle was filled with this inscription, משיחם לך באנשלם ואור מאדם עשדם חי (i.) *Messias rex venit cum pace, & lux de homine facta est vita*. In some Coyns, for the latter clause of that Inscription is read אדם משדי אלחיב (i) *Deus homo est factus*.

t *Alsted praecog.*

The *King's Shekel*, in *David* and *Solomon*'s time, had stampt on the one side, a kind of Tower standing between ודו and עלם, and underneath was עול הקדש. The whole inscription was, *Jerusalem urbs sanctitatis*; On the reverse side, the rundle was filled with this *Hebrew*, דוד המלך ובנך של מחהמלך (i.) *David rex, & filius ejus Solomon rex*.

The *Shekel* again was divided into lesser *Coyns*, which had their denomination from the parts thereof. Thus we read of the half *Shekel*, *Exod*. 30.13. The *third part of a shekel*, *Nehem*. 10.32. The *quarter of a shekel*, 1 Sam. 9.8.

Their Gold Coyns.

יבב *Zahab*. The *English* reads it, *A piece of gold*, 2 *King*. 5.5. By it is meant, that which elsewhere is called

Siclus auri, *A ſhekel of gold*, 1 *Chron.* 21. 25. Hence the one thouſand ſeven hundred *pieces of gold* mentioned, *Judg.* 8. 26. the *Greek* renders 1700, (*u*) *ſhekels of gold*, (*x*) The weight of this Coyn was two *Attick drams*, the value 15 *s.*

(*u*) Σίκλοι χίλιοι, &c.

(*x*) Brerewood de nummis.

אדרכון *Adarchon*, of this we read, *Eſra* 8. 27. It was alſo called דרכמין *Drachmon*, of which we read, *Eſr.* 2. 69. Both theſe names ſeem to denote the ſame coin; if not, yet both were of the ſame weight. The *Greek* interprets them both by δραχμὴ, & our *Engliſh* accordingly renders both, a *Dram*; which muſt be underſtood of the *Drams* in uſe among the *Hebrews*, weighing two *Attick drams*. From the *Greek* δραχμὴ, *Drachmon* ſeemeth to have had its name. He conjectureth not amiſs, who thinketh that *Adarcon* was ſo called, *quaſi Daricon* which was a certain coyn of gold in uſe among the *Perſians*, and from *King Darius* (whoſe image one ſide thereof bore) was named *Daricon*; and ה amongſt the *Chaldæans*, is often prefixed before a word, as ה is amongſt the *Hebrews*. The value of this Coyn was of ours 15 *s.*

(*y*) Brerewood de nummis.

Their Summs.

Their *Summs* were *two* מנה *Maneh*, μνᾶ, *Mina*, 1 *Pound*. In *gold* it weighed *one hundred ſhekels*. This appeareth by comparing theſe Texts, 1 *King* 10. 17. *Tres* מנים *Manim*, *Three pound* of gold went to one ſhield. Now we read, 2 *Chron.* 9. 16. *Three hundred ſhekels* of gold went to one ſhield. The name *Shekels* is not expreſſed in the Original, but neceſſarily underſtood, as appeareth in that which was ſpoken of *Zahab*. For it is a received rule, that in Scripture, *Aurum* being put with a *numeral*, ſignifieth ſo many *ſhekels of gold*; and ſo *Argentum* in like manner. The weight thereof then being 100 *ſhekels*, it followeth, that the value was 75 *l.* In *ſilver*, their *Maneh* weighed 60 *ſhekels*, *Ezek.* 45. 12. ſo that it valued 7 *l.* 10 *s.* Note, that (*z*) *Sheindler* was deceived

(*z*) Sheindler in מנה

ved, in saying, that the price or value of the *Maneh* was changed in *Ezekiel*'s time, because it then valued 60 *shekels*: for the difference is not between the sacred and prosane *Maneh*, as *Sheindler* conceives; but between the *Maneh* of gold, which was valued at 100 *shekels* alwayes, and the *Maneh* of silver, which weighed 60 *shekels*, according to the fore-quoted place in *Ezekiel*.

The second sum was כבר *Cicar*, *Talentum*, *A Talent*. This, if it were of *silver*, it contained in weight 3000 *shekels*. For, those two verses being compared together, *Exod.* 38.25,26. sheweth, that *six hundred thousand* men paying every man *half a shekel*, the whole sum amounted to an *hundred Talents*; whence it followeth, that a *Talent of silver* amongst the *Hebrews*, was 375 *l.* But a *Talent of gold* (the proportion of gold to silver being observed) was twelve times as much, so that it valued of ours 4500 *l.*

In this Tract of their Coyns we are to know *three things*. First, that as the *Romans*, in former ages, used *As grave*, *Bullion money*, unstampt, which in the *Mass* or *Billot* they weighed out in their payments; and afterward, *As signatum*, *coyned metals*: So the *Hebrews*, though at last they used *coyned money*, yet at first they *weighed their money uncoined*; *Abraham weighed to Ephron the silver*, *Gen.* 23.16. Hence the *shekel* had its name from שקל *Shakal*, *ponderare*, *librare*, *To weigh*, or *put in the ballance*. *Secondly*, as the coined *shekel was two-fold*; one for the use of the *Sanctuary*; the other for the use of the *Common-wealth*, and that of the *Sanctuary* was double the price of the *other*: So the *weight of the shekel* is to be distinguisht after the same manner; the *shekel of the Sanctuary* weighed *half an ounce Troy weight*; the *common shekel* weighed *a quarter of an ounce*. For example, *Goliahs Spears head weighed six hundred shekels of the Sanctuary*, 1 *Sam.* 17.7. that is, *twenty five pound weight*: Absolon's

hair

hair weighed two hundred shekels after the Kings weight, 2 Sam.14.26.that is,*four pound weight and two ounces.* Yea, the summs which I have reckoned only *according to the Sanctuary*, in common use, *according to the King's weight*,they abate half their value.

3.The lesser Coyns were in general termed κέρματα, or in the singular number κέρμα, *Joh.*2.15.The word signifieth properly a small quantity or little piece of metal, such as may be clipt off from Coyns.*Upon the first of the mon.*Adar,*Proclam.was made throughout Israel,that the people should provide their half shekels,wch.were yearly payed toward the Service of the Temple*,according to the commandment of *God*, *Ex.*30.13.On the 25 of *Adar*,then they brought *Tables* into the *Temple*(that is,into the *outward Court* where the people stood)on these *Tables* lay these κέρματα,or *lesser coyns*,to furnish those who wanted *half-shekels* for their offerings,or that wanted *lesser pieces of mony*,in their payment for oxen,sheep,or doves,wch likewise stood there in a readiness in the same *court* to be sold for *sacrifices*:but this supply of *lesser coyns*,was not without an *exchange* for other *mony*,or other *things* in lieu of *mony*,and that upon advantage.Hence those that sate at these *Tables*,as chief *bankers* or *masters of the exchange*,they were termed Κερματισταὶ,in respect of the *lesser coyns* which they exchanged;in respect of the *exchange it self*,they were termed Κολλυβισταὶ,for (c) Κόλλυβος signifieth the same in *Greek*,as *Cambium* in *Latine*, whence those *Letters of exchange*,which the *Latines* call *Literas Cambii*, the *Greeks* call σύμβολα κολλυβιστικὰ, *Tickets of exchange*; in respect of the *Tables* at which they *sate*, they are termed by the *Talmudists* שולחנים, from שולחן *Schulchan*, *Mensa*; for the same reason they are sometimes termed by the *Greeks* τραπεζῖται; and by the *Latines*, *Mensarii*. These are those *changers of money*, which our *Saviour* drove out of the *Temple*.

a *Moses Kotsens. de Siclis. fol.* 121. *col.* 2.

b *Moses Kotsens. ibid.*

c Κόλλυβος, *inquit Pollux, est* ἀργυρίου αλλαγὴ *vid. Dru. Annot. in N.T. part. alter.*

FINIS.

[illegible]

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